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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT
BY

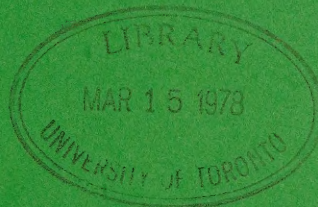
UNION MINIERE EXPLORATIONS
AND MINING CORPORATION LIMITED

PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

UNION MINIERE EXPLORATIONS
AND MINING CORPORATION LIMITED
1935 LESLIE STREET
DON MILLS, ONTARIO
M3B 2M3

PRESENTED AT


PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
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SUBMISSION EXHIBIT NO. 154

NOTE:

ATTACHED TO SUBMISSION EXHIBIT
NO. 154 WERE THE FOLLOWING
DOCUMENTS:

1. MAGAZINE: CANADIAN MINING
JOURNAL
2. REPORT: SOIL INVESTIGATION
3. REPORT: PICKLE LAKE WATER SUPPLY
4. REPORT: ENVIRONMENTAL STUDIES
5. REPORT: PICKLE LAKE, JULY 1974

THESE DOCUMENTS WERE NOT REPRODUCED
BUT CAN BE VIEWED AT THE COMMISSION
OFFICES, 55 BLOOR ST. W., SUITE 801,
TORONTO.

UMEX

UNION MINIERE EXPLORATIONS
AND MINING CORPORATION LIMITED

No. 154

Royal Commission on the
Northern Environment

This exhibit is produced by

1935 Leslie Street, Don Mills, Ontario. M3B 2M3
Cable Address UMEXCORP, TORONTO
Telephone (416) 445-8832

this 5 day of Dec 1977

Pickle Lake, Ontario
December 5, 1977

TO: THE ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT

In keeping with the Commission's guidelines for participation in these initial meetings, we propose to keep this submission brief and to the point, with our attention focused on the terms of your mandate.

Umex will not develop another mine in northern Ontario under the same regulatory conditions which applied to the Pickle Lake project. And, copper market considerations aside, Umex will not consider expanding its existing operations at Pickle Lake until the rules have been changed, and their application streamlined.

If you decide to recommend the prohibition of new mining development north of the 50th parallel, then everyone will know the rules, and will go elsewhere. But if you recognize, as surely you must, that

north of the 50th parallel is Ontario's last frontier and that its development for the future must be encouraged, then you should say so, and make the rules for development fair, clear and reasonable. Remember always that miners must go to the ore bodies. There is no alternative in the mining business. There is no other way it can be done.

The problems with which you must wrestle are becoming abundantly clear from submissions already made to this Commission by others. We propose to emphasize the problems as we see them in the governmental and regulatory systems as they exist in the hope that you will be able to remedy them.

Let's begin with a very major problem. Any person or company interested in undertaking a project in northern Ontario should be able to deal with one agency of the provincial government. That agency, be it a task force, or committee, or individual, must be adequately empowered to coordinate the activities of all the governmental ministries, divisions, agencies, and so on, which participate in the development of a mining project.

In Umex's case, the Government of Ontario made an attempt to overcome the problem of dealing with a myriad of ministries, agencies, divisions and individuals by use of an inter-ministerial committee. Greater success in this direction must be achieved.

Much more authority must be delegated to the local people on the spot. What is the value of setting up a government office in Thunder Bay or Sioux Lookout, if the employees have to obtain clearance from Toronto most of the time anyway. This can only be done by increased decentralization, by the drawing together of the responsibilities of the various branches of government under one hat for purposes of northern development. Whoever finds themselves under that hat will have to coordinate the activities of all the ministries and agencies.

Surely a basic fact which will emerge from these hearings is that the provincial government, of whatever political suasion, must recognize the difference between development in the golden horseshoe of southern Ontario and development north of the 50th parallel! By what stretch of the imagination can anyone believe that the

rules for developing a subdivision in Scarboro or North York are necessary for a housing development in Pickle Lake?

Another major problem area is that of pollution control. Is it really necessary to have all the same pollution standards on projects in the north as in densely populated areas of the Province?

Whatever may have been the case in the past, the business community has become just as sensitive to environmental concerns as anyone else. Companies have become extremely concerned about the effects of their activities on the environment. When Umex decided to proceed with the development of a mine at Pickle Lake, it committed itself as a matter of corporate policy to the safeguarding of the environment and the furnishing of public services, all to very high standards. The costs have been unreasonably high.

I would like to leave with you a copy of each of four studies done in conjunction with the Umex project at Pickle Lake. They are thorough and detailed, although the Company was not under any legal compulsion to conduct these studies. One is entitled "Pickle Lake

Long Range Development Plan", dated July, 1974, the second is "Environmental Studies and Impact Assessment Related to the Proposed Pickle Lake Townsite" dated December, 1974, the third is the "Pickle Lake Long Range Development Plan Water Supply and Distribution Sewage Collection and Treatment" of March, 1975. The fourth is the "Environmental Study and Impact Assessment Related to the Proposed Pickle Lake Sewage Lagoon" bearing date of July 14, 1975.

I also draw to your attention the proceedings of the Environmental Hearing Boards held at Pickle Lake on May 8, 1975, May 10, 1975 and March 30, 1976. Copies of the transcripts should be available from the offices of the Environmental Hearing Board in Toronto. These hearings dealt at length with the tailings disposal and waste water systems for the mine and the municipal sewage disposal system for Pickle Lake. Note too the townsite report of May 1974 prepared for the Ministry of the Environment by James F. McLaren Limited. Bibliographies to the reports will direct you to still more sources of information.

As you examine these studies and see what Umex has done as a result, you will find that Umex generally agreed to follow the most expensive solutions, not

the least expensive or the most practical. An illustration of this point can be drawn from a look at the various possibilities which were examined for sewage disposal, then consider what was in fact done.

The time has arrived for consideration to be given to having the general public bear more of the costs of environmental protection. When a company cannot pass on to its customers the costs of environmental impact studies and pollution control projects, then the costs can become fatal when considering the feasibility of a project. This becomes particularly relevant when smaller or marginally profitable developments are concerned. Environmental protection is for the benefit of all citizens, and the economic benefits of resource development ripple out far beyond the doors of the company conducting the development.

I would also like to leave with you copies of the Canadian Mining Journal of December 1976. The feature issue is entitled "Prosperity returns to old gold camp." That is what has happened. Prosperity has returned to this area. But it has not come overnight as a gift from some benevolent provider. Its

realization has encompassed a wide range of human endeavours over a number of years at great expense.

The article will serve to acquaint you with the variety of activities involved in developing a mine. After a brief introduction, it refers to the speech made at the official opening of the mine by the Chairman of the Board of Umex, who makes it clear that there will be no major new investments unless investors can see some hope of reasonable return on capital.

The address by the Mine Manager, Mr. Frank Ablett, emphasized the extent of the human effort required on such a project. The article then goes on to describe some technical details of the project.

To give you still greater insight into this type of mining, I would suggest that at an early date you go down into the Umex Thierry Mine. Visit the concentrator and other facilities.

Then, why don't you just drop in at a house, trailer or apartment in Pickle Lake and Central Patricia and have a chat with the occupants? Go in and speak to the people who run and operate the local hotels and motels,

stores and businesses. You will learn at least as much from people speaking freely to you in the privacy of their homes and offices as you will from the presentations made at public hearings like this one.

I'm sure that any local resident of Pickle Lake who was here in 1969 when Umex was first arriving on the scene to conduct exploration activities can describe for you more vividly than I, the differences in his life style today when compared with that of 1969. Just think of the changes that have taken place! Did that resident believe in 1969 that a person might drive all the way from Ignace to Pickle Lake ^{on a good paved highway} ~~to his home~~, and once home, would switch on a television set for a clear picture of the national news.

Would he have expected to see the large water-tower which dominates the sky-line? What about the modern sewage treatment plant, to be delivered to the community fully paid for and operational. And what about the miles of tunnels in the hard rock of the pre-cambrian shield over which stand large structures housing the technology which sustains the life of a mine.

And people! How many people have arrived from Sudbury, Timmins, Winnipeg, Newfoundland, the Yukon and elsewhere? A visit to Pickle Lake (did anyone imagine a Woodland Heights Drive or Lakeview Crescent in 1969?) and Central Patricia will reveal the extent of human activities taking place in the community, activities which only short years ago did not exist here.

What has caused all this activity? It is the result of modern technology which enabled a mining company to discover a copper-nickle ore body some 10 miles from Pickle Lake. The ramifications have been great and spread beyond the boundaries of the immediate community.

The terms of reference of this Commission define the word "environment" in an all-encompassing way. You may influence whether or not another Pickle Lake will ever occur north of the 50th parallel in Ontario. You will reach conclusions as to how beneficial the development of this mine and its effects on the neighbouring communities have been. Do not overlook the extent of economic benefit which has flowed further afield, to Thunder Bay, Toronto, Winnipeg and other points. You will have to address yourself to the crucial matter

of the feasibility of projects at high cost in remote areas.

We hope that you will deal with the ways by which northern development can be encouraged. They consist primarily of enabling the mix of the various ingredients that go into such projects to function most simply and economically.

The main ingredients are people, capital and resources. People must be given the freedom to conduct their personal lives and activities within legal constraints which must recognize the important differences between a community in the golden horseshoe of southern Ontario and a community north of the 50th parallel. The use of private capital must be rewarded so as to encourage risk taking. The implications in these two statements are great, but Umex's experience dictates that your Commission has to pay attention to them and examine them in detail, for they include the vital issues of whether or not enterprising people and private capital will be able to undertake any further such projects. The future of communities and economic development north of the 50th parallel in Ontario are at stake.

The climate for business to conduct its activities must be improved. People will only be motivated by the opportunity to earn a decent living and a fair profit. Otherwise, you will not be able to attract and hold the interest of the geologists, engineers, scientists, miners, technicians, workers and all the other people who follow in the steps of the enterprising people and companies who are prepared to risk their money. The simply stated truth is that if a project cannot be profitable it will not be undertaken, and if undertaken, will fail.

This basic fact must be repeatedly emphasized, so that there can be no doubt that the first and foremost objective of a company is to succeed economically.

The human resources called upon to achieve this objective are governed by the competitive forces of supply and demand within the context of our already highly regulated socio-economic structure. The authorities which regulate a Pickle Lake situation must be re-structured so as to give greater independence and authority to the local or regional offices. The local decisions regarding matters taking place in a

region should be handled at the regional level. A greater degree of decentralization is required and a simplification of the administrative apparatus of government is needed.

The services to which a community of tax paying citizens is entitled must be made more readily available. It is patently unfair for local residents to have to travel to Toronto in order to exercise their rights before the Ontario Labour Relations Board. Other examples can be found in the administrative systems of government. Similar shortcomings are found in the judicial system.

You will have to cope with the difficult and complex areas of the laws affecting exploration, mining and taxation and the constitutional implications of some of the thorny problems you are being asked to solve. You must be aware that these and related matters are extremely significant, and the results of your deliberations and recommendations in these areas may shape the future course of mining and exploration in these remoter areas of Ontario.

We hope that this submission has served to help you gather information and to raise the issues to which you must address yourself. That is the purpose of these initial meetings.

We will watch with interest to see what course you will follow hereafter. You have already received suggestions as to scheduling and the formats for hearings. We have seen a suggestion that a "case study" be made of Pickle Lake. Not knowing what form it will take, we don't yet know its implications. If you do adopt the suggestion we would want to be consulted in order to know what will be expected from Umex. There are undeniably important and complex problems associated with developing northern resources. This is a fine opportunity for the people of Ontario to come to grips with them.

Respectfully submitted for
Union Minière Explorations
and Mining Corporation Ltd.

Douglas G. Pittet

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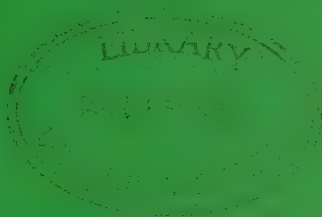
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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

MR. AND MRS. DAN PICKETT



PRESENTED AT

PICKLE LAKE

ON

DECEMBER 5, 1977



ROYAL COMMISSION
ON THE NORTHERN ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

MR. & MRS. DAN PICKETT
BOX 37
PICKLE LAKE, ONTARIO

PRESENTED AT

PICKLE LAKE, ONTARIO
ON
DECEMBER 5, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
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TORONTO, ONTARIO
M4W 1A5

No. 155

Royal Commission on the
Northern Environment

This exhibit is produced by

Linda + Dan Pickett

this 5 day of *Dec* 1977

Squawamish

Brief To:

THE ROYAL COMMISSION

Topics:

EDUCATION

SOCIAL DEVELOPMENT

Submitted by:

MR. & MRS. DAN PICKETT

This brief is written to make the Royal Commission more aware of the lack of concern by the Ministry of Education for education and social development in northern Ontario and Pickle Lake in particular.

Whenever one hears of development in the north it usually refers to problems with the planning of a townsite, the environmental impact on an area, or the native peoples and their problems. Not once has anyone mentioned the welfare of the children and their social and mental development.

The Ministry of Education, in it's document " Education in the Primary and Junior Divisions" states clearly on page five, "it is the policy of the Government of Ontario that every child be granted the opportunity to develop as completely as possible in keeping with his or her talents and needs". Northern children lack and are denied the facilities for this natural growth. In yet another Ministry pamphlet made available to the public, "Education for Exceptional Students in Ontario", it is clearly stated on page five that one of the responsibilities of the Ministry of Education is "To equalize through legislation grants, and the assistance of Ministry personnel the educational and financial differences among school boards caused by variations in population and by geographic or economic conditions. Here the basic function of the Ministry are to (a) provide appropriate legislation to enable school boards to offer needed programs for the exceptional students, (b) distribute equitably available funds to assist school boards in achieving their educational goals, and (c) serve as a resource centre for information and ideas.

You will see shortly in this brief that the function of "resource centre" was not fulfilled by the Ministry, nor is there legislation to enable our school board to offer desperately needed programs, nor is there funding available to our board to aid in it's educational goals.

Our son has a learning disability. He needs special remedial training. We were told our son is far below his grade in reading after a psychological assessment which was taken last year. We wrote a letter to the Ministry of Education in Thunder Bay asking for help for our son and to our surprise we were given the suggestion to send our son to a relative in the city for special training. It is shocking to think that people in the north are being asked to move to the larger centres to benefit from educational facilities supposed to be provided to all school boards by the Ministry of Education. By sending our son to the city and separating him from his family we would only add to the problem he already has. Our son is 10 years old.

Our son's teacher and principal have done all they can possibly do for him with their present facilities. We are very satisfied with the help and concern they have shown, however we realize it is not the best that our son could receive due to the school board's lack of funds from the Government. Let us say also that our son is not the only student at the school that requires special help.

We are constantly told that funds are not available for this area. We feel they should be. Northern children need special help as much as children in the city centres. Making funds available now would certainly save the taxpayers in the end, when you consider that

should these children become frustrated and learn to hate school, they will drop out of school and possibly later on in life, drop out of society ending up in jails or the gutter.

Recommendations:

The budget of the school board is based on the amount of children attending the school, we feel that children's education should not be economically determined by the number of classmates they have, but rather it should be based on their specific needs. The government obviously feels this way also stated in their afore mentioned documents. If equal educational opportunities were available to children in their own areas, this would encourage families to remain in the north. Many families have left the north as a result of lack of educational facilities.

The federal governments schools on reserves in the north are well equipped to provide their students with opportunities for development and growth. Pickle Lake has in the last two years introduced grades nine and ten with no proper facilities for high school credits such as physical education. Girls are not given the chance to study home economics and the boys are deprived of any type of workshop. We believe strongly in the children continuing their high school education in this community, but how can they if they are offered less than the basic?

More government funding could go into recreational and intellectual facilities for a developing northern area. Although people are willing to work for this end, in a new area, funds are low. A community cannot expect the main industry to provide all the recreational, social and intellectual stimulation such as libraries or sports facilities. No one is asking for a free handout, however it can't be expected that people as taxpayers in the growing north absorb the total cost of their social lives.

To recap, we would like you to consider, in the upcoming report the recommendations we have made and the problems we have outlined, as they apply to the north in general and Pickle Lake in particular.

1) Although the Ministry of Education has said otherwise, they are grossly ignoring educational facilities in the north and in particular, Pickle Lake.

2) Community education and attitudes could be improved with more government aid in new northern areas.

Thank You

Mr. & Mrs. Dan Pickett
Box 37, Pickle Lake,
Ontario



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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT
BY
CONNELL AND PONSFORD DISTRICT
SCHOOL BOARD

PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

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TORONTO, ONTARIO
M4W 1A5

No. 156

Royal Commission on the
Northern Environment

This exhibit is produced by

Connell + Ponsford Dist. School Board

this 5 day of Dec 1977

Squawam

PRESENTATION

TO THE

HARTT COMMISSION

BY

CONNELL AND PONSFORD DISTRICT SCHOOL BOARD

OF CONTRIBUTORS:

manMr. J. Murray
Chairman.....Mrs. M. Ablett
Member.....Mrs. L. Hooker
Member.....Mrs. R. Brazeau
Member.....Mr. G. Seaton
Secretary-Treasurer.....Mrs. I. Broadfoot

No. 156

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Northern Environment

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MR. JUSTICE HARTT and Members of the Royal Commission of the Northern Environment. I am Jerry Murray, Chairman of the Connell and Ponsford District School Board. I have attended here to give the Commission the collective views of the School Board members.

We as the members of the School Board not only feel we have a responsibility for the education of our students, but also, in co-operation with the parents and members of the Community at large, a responsibility for the students social development. Because of this, our presentation will not be totally limited to educational concerns. It will touch other areas which also indirectly affects us and the students we are responsible for.

In the Community of Pickle Lake, we feel there are many areas where changes must occur if our students are to enjoy educational and social opportunities equal to their counterparts elsewhere in Ontario. It is with these thoughts, in conjunction with the facts, we are residents of Ontario, and citizens of Canada during a time of national economic stress, that we totally endorse development in the north. Many mistakes have been made in the past during times of sudden development in small communities throughout Ontario. This Commission is a good example of that knowledge. We feel the technology and knowledge now exists to keep any further disruptions to a minimum. We can only hope your commission will be able to assist communities such as Pickle Lake in getting Government Agencies to use that knowledge properly, and to accept the largest problem, the fact that northern isolated community problems are different and require government people who are knowledgeable of this fact.

In the Improvement District of Pickle Lake, it has become apparent very little planning has been utilized. Projects have been announced, preliminary work and involvement commenced, only to be shelved in a very short period of time. Major upheavals have been experienced dealing with possible health hazards of drinking water in the community of Central Patricia. We now have a number of families, along with the existing school facilities, which are literally left hanging in the air as to their future prospects concerning their accommodations. They know

a study has been done! Certain officials have been contacted and approval for the purchase of their homes or land has been held up. They are now in the position of not knowing whether they will be allowed to live or use the facilities they have at present or will be given notice, one day, to move to another location, namely Pickle Lake.

At the present time, the Community has experienced a stagnation of its growth, due to the present economic plight of the country. We as the School Board, have felt this extensively. We deal with specific problems in education that more southern communities and boards do not have. The majority of the funds provided for education here, come directly from the Provincial Government through the Ministry of Education. We have found it extremely frustrating attempting to explain problems of major consequences to our northern isolated community, to Ministry Officials. They find these problems hard to accept because they appear abnormal compared to southern school problems.

We deal with a community which is largely composed of a transient population. We experience a very high student turnover. This results in an abnormally high percentage of our students needing remedial teaching. Some of the students we obtain have moved numerous times over a short period. From September 1976 to September 1977, the school experienced 163 transfers of students to other schools. During the same period, we also admitted 165 new students in their place. This constituted a total movement of 328 students. This is almost double our present enrolment of 178 students.

In June 1977, the Canadian Test of Basic Skills was given to 133 of 149 students then enrolled in the school. This test is approved by the Ministry of Education and is widely used in schools across Ontario. It will give an indication as to the level of development obtained by the student body in basic language skills. Of the 133 students tested in June, 107 are still enrolled with us. Of those 107 students, 28% are more than one year behind in those skills. This 28% does not mean that we have a large percent of slow learners or other educational disabilities.

These are normal, healthy, average children who are behind because of the lack of facilities or special help in northern communities with the underlying problem of frequent changes in residences.

We as a Board feel it is our duty to remedy the situation. We have made attempts to obtain permission to hire a remedial teacher, in addition to the present teaching staff, to work with the students needing help. Ministry officials have denied us this permission quoting student-teacher ratio's, student enrolment, along with many other statistics gathered from southern school systems. We do not deny that these statistics are accurate when applied to a southern school system. What has to be done is for the Government Agencies to realize they do not apply to northern developing communities. What southern school can say it almost transfers out and accepts more students in than it presently enrolls

The school we presently have consists of eleven classrooms. Five of these rooms are portable. The school teaches subjects up to grade 10 in these facilities. For students who wish specific programs in grade 9 or 10, or who are in a higher grade, they are required to obtain their education in other school systems. At the present time, the Board subsidises 22 of these students by reimbursing the parents for their children's expenses. This does not reimburse them for the loss of parent-child contact or the family disruption experienced. Would you move to a community, knowing your family would be split up, in order for your children to obtain an education that is readily available in another more southerly community? We realize with the present population and present Ministry policy, we can do little to alleviate this problem. What has to be done is to get Government Ministries to realize there is a difference.

The Ontario Government continually promotes the idea of Physical Fitness for all its citizens. Government Departments have been organized. Thousand of dollars have been spent. Promotional brochures have been circulated in both northern and southern Ontario. Facilities have been constructed in places like Windsor and Toronto which enjoy many months of warm weather and where the people can make ample use of the outdoors. NO facilities of any permanent type has been constructed for Pickle Lake,

where for several months of winter, temperatures can vary up to 40° below zero.

Plans for recreational facilities have been made and shelved. How can we affect any positive results in the total growth of the students, if we are forced by circumstance and by lack of government concern to neglect recreation as part of that total growth? It was not uncommon in years past, in communities such as this for large employers such as Umex Corporation to contribute funds towards the construction of Recreational Centres. However, recent legislation has taken away this right. It is impossible for small communities, such as Pickle Lake, to finance the cost of proper recreational facilities on its own. However, our children have the same needs and are expected to fulfill these under much harsher conditions. We, as a School Board, knowledgeable of our responsibilities, consider it intolerable that our students do not enjoy equal recreational opportunities to students elsewhere in Ontario.

In the past, it has been the Ministries policy that when your population or enrolment reach a certain level, additional facilities or help will be approved. In a small northern community, where the population can double almost overnight, these inadequacies can become paramount. For this area the forecast over the next few years indicates a possible major population increase. Why can we not obtain the facilities of a new school, complete with adequate recreational facilities now? This would then enable communities like ourselves to accept a large influx of new families with minimum disruption. In the meantime, the facilities would be available for the use of the present community members. It would also give us the ability to provide complete schooling to the communities students. At the present time, we are busing students in grades 5 to 10 from the school to this very building. This is done in an attempt to provide a physical education program, which we hope, will meet the requirements as set out by the Ministry of Education in their policy statements and guidelines. We feel, and are sure you will agree, these facilities are completely inadequate as compared to facilities available to more southerly communities.

The Government must not allow itself to be restricted by policies developed in Southern Ontario, which do not apply north of the 50th parallel.

Problems such as these must be solved by people knowledgeable of the needs of all people in small northern communities and not uninformed southern bureaucrats proclaiming inapplicable policies and inappropriate formulas. Many people in the south do not even know what or where the North is. A personal experience may serve as an example. Prior to acceptance a position here, a trip to the North for me was a drive to North Bay. This type of mental picture of the north may be indicative of the reasons for problems experienced by northern communities and groups when dealing with southern based government officials and departments.

It is not unusual to hear government officials referring to the north as the Last Frontier or as a Land of Adventure, when attempting to entice people to immigrate north. This in itself may be commendable if it achieves the desired results. These results must be to aid in the orderly development of the north. However, we question whether or not this is in fact the case. Such a frontier policy has often in the past attracted a breed of adventurers to the north whose only interest is in what they themselves are able to take from the area and seldom ever consider what they can give. This type remains in an area for one to three years, never considering their stay as permanent. Consequently they contribute nothing to the community or to the north in general. Communities such as Pickle Lake are seen as an opportunity for one to make a bundle quickly and then depart for the comfortable south, taking as much as possible and contributing as little as possible to the town and its inhabitants. We strongly suggest to the Provincial authorities that they re-examine their procedure of enticing people north to see if they are doing us a service or a disservice.

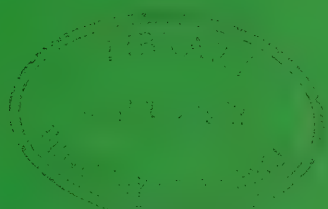
In conclusion, in preparing this submission, we attempted to meet your request for informative information, showing the concerns and problems of northern communities and groups. We hope our submission will help bring about a better understanding between Government Agencies and Northern Communities and Groups. We would like to thank the Commission for its time, attention and interest it is showing towards northern communities and their problems.

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

THE ONTARIO PUBLIC INTEREST RESEARCH GROUP



PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



Ontario

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THE NORTHERN ENVIRONMENT

BY

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PRESENTED AT

PICKLE LAKE, ONTARIO
ON
DECEMBER 5, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

SUBMISSION EXHIBIT NO. 157

NOTE:

ATTACHED TO SUBMISSION EXHIBIT NO. 157
WERE THE FOLLOWING DOCUMENTS:

1. NEWSPAPER: THE ONTARIO PUBLIC
INTEREST RESEARCH GROUP
2. NEWSPAPER: REED INTERNATIONAL
3. MAP: TELESAT CANADA
4. BROCHURE: TELESAT CANADA

THESE DOCUMENTS COULD NOT BE REPRODUCED
BUT CAN BE VIEWED AT THE COMMISSION
OFFICES, 55 BLOOR ST. W., SUITE 801,
TORONTO.

No. 157

Royal Commission on the
Northern Environment

This exhibit is produced by
*Ontario Public Interest
Research Group*

this 5 day of Dec 19 77

S. J. [Signature]

A BRIEF TO THE HARTT COMMISSION

PRESENTED BY

THE WATERLOO LOCAL OF THE
ONTARIO PUBLIC INTEREST RESEARCH GROUP'S

UNIVERSITY OF WATERLOO
WATERLOO, ONTARIO
N2L 3G1

WE WOULD VERY MUCH LIKE TO THANK JUSTICE HARTT, THE COMMISSION, AS WELL AS THE PEOPLE OF PICKLE LAKE FOR THE OPPORTUNITY TO SPEAK HERE TODAY. WE REPRESENT THE ONTARIO PUBLIC INTEREST RESEARCH GROUP AT THE UNIVERSITY OF WATERLOO'S LOCAL. OPRIG IS A STUDENT FUNDED ORGANIZATION WHICH PROVIDES RESEARCH, ACTION AND EDUCATIONAL PROGRAMMES TO ASSIST COMMUNITY GROUPS IN TAKING GREATER ADVANTAGE OF THEIR CIVIL LIBERTIES. WE BELIEVE IT IS NECESSARY TO REVIEW THE TRADITIONAL PATTERN OF NORTHERN DEVELOPMENT WHICH HINDERED LONG TERM ECONOMIC STABILITY, DICTATED LIFESTYLES TO THE NATIVE COMMUNITIES AND GENERALLY KEPT CONTROL OF THE NORTH FROM ITS INHABITANTS. TO US THE COMMISSION REPRESENTS AN INVALUABLE MEANS OF BRINGING THE CONCERNS AND DESIRES OF THE PEOPLE OF THE NORTH TO THE REST OF THE PROVINCE.

IN RECENT PRESS COVERAGE OF THE HEARINGS, ONE OF THE CONCERNS THAT CONTINUALLY RECURRS IS THAT NORTHERNERS ARE TIRED OF BEING TOLD BY THE SOUTH HOW TO RUN THEIR AFFAIRS. WE FEEL THAT YOU ARE JUSTIFIED IN MAKING THESE CRITICISMS. HOWEVER, WE DO NOT BELIEVE THAT THE PEOPLE OF THE SOUTH HAVE ANY GREATER CONTROL OVER THEIR ECONOMIC LIVES THAN DO NORTHERNERS. THE PEOPLE OF ONTARIO ARE VICTIMS OF AN ECONOMY DOMINATED BY LARGE TRANSNATIONAL CORPORATIONS WHICH ARE OFTEN IN DIRECT CONFLICT WITH THE NEEDS OF PEOPLE, WHETHER THEY ARE FROM SOUTHERN OR NORTHERN ONTARIO.

THESE ENORMOUS PRIVATE INSTITUTIONS SPAN THE GLOBE, CONTROLLING THE PRODUCTION AND DISTRIBUTION OF GOODS AND SERVICES THROUGHOUT THE WORLD. MANY OF THESE CORPORATIONS HAVE GREATER ECONOMIC POWER AT THEIR DISPOSAL THAN SOME ENTIRE COUNTRIES. OF THE WORLD'S 100 LARGEST UNITS FOR EXAMPLE

ONLY 51 ARE NATION STATES WHILE 49 ARE TRANSNATIONAL CORPORATIONS. WITHIN THE LAST TEN YEARS COMBINED TOTAL SALES OF THESE CORPORATIONS HAVE GROWN TO EXCEED THE GROSS NATIONAL PRODUCT OF EVERY COUNTRY EXCEPT THE UNITED STATES AND THE SOVIET UNION.¹ TOGETHER THE TRANSNATIONALS CONTROL BETWEEN 50 AND 66 PERCENT OF WORLD TRADE.² IN THE NEAR FUTURE THEIR POWER WILL BE EVEN MORE SIGNIFICANT. IT HAS BEEN ESTIMATED THAT, BY THE 1990'S, SOME 300 GLOBAL CORPORATIONS WILL CONTROL 90 PERCENT OF THE WORLD'S PRODUCTIVE ASSETS.³

ONE OF THE MAJOR CONSEQUENCES OF THE CENTRALIZATION OF ECONOMIC POWER IS THE CENTRALIZATION OF POLITICAL POWER. CORPORATIONS HAVE EVOLVED TO THE POINT WHERE THEY ACTUALLY CHALLENGE THE PREROGATIVES AND RESPONSIBILITIES OF ESTABLISHED POLITICAL INSTITUTIONS. AS GEORGE BALL, FORMER UNITED STATES UNDER SECRETARY OF STATE AND CHAIRMAN OF LEHMAN BROTHERS INTERNATIONAL HAS STATED: "CORPORATIONS THAT BUY, SELL, AND PRODUCE ABROAD HAVE THE POWER TO AFFECT THE LIVES OF PEOPLE AND NATIONS IN A MANNER THAT NECESSARILY CHALLENGES THE PREROGATIVES AND RESPONSIBILITY OF POLITICAL AUTHORITY." THUS THE DAILY BUSINESS DECISIONS OF TRANSNATIONAL CORPORATIONS CAN HAVE FAR MORE IMPACT ON PEOPLES' LIVES THAN THOSE OF MOST GOVERNMENTS. THEY HAVE THE POWER TO DECIDE WHERE WE LIVE; WHAT WORK, IF ANY WE WILL DO; WHAT WE EAT, DRINK AND WEAR; WHAT OUR ENVIRONMENT WILL BE LIKE AND, ALL TOO OFTEN, WHAT KIND OF GOVERNMENT WE WILL LIVE UNDER.

YET, DESPITE THE ENORMOUS IMPACT THESE CORPORATIONS HAVE ON PUBLIC LIFE THEIR DECISION MAKING PROCESSES ARE NOT OPEN TO PUBLIC SCRUTINY OR MORE IMPORTANTLY PUBLIC PARTICIPATION.

WITHIN SOCIETIES WITH PRIVATE ENTERPRISE ECONOMIES, THE RIGHT OF A SMALL GROUP OF CORPORATE OWNERS TO DIRECT ECONOMIC GROWTH IN A FASHION THAT IS COMPATIBLE WITH THEIR OWN INTERESTS, HAS BEEN SANCTIFIED IN LAW. THE ULTIMATE GOAL OF ALL CORPORATE ACTIVITY IS THE ACCUMULATION OF ASSETS AND

THE GENERATION OF EVER-INCREASING PROFITS. THESE STRATEGIES EMPLOYED TO REALIZE PROFITS DO NOT ALWAYS REFLECT THE NEEDS OF A SOCIETY AS A WHOLE. IN FACT, MORE OFTEN THAN NOT, THERE IS CLEAR CONFLICT BETWEEN THE GOALS OF THE TRANSNATIONAL AND THE NEEDS OF PEOPLE.

A TRANSNATIONAL'S POWER TO CLOSE AN ENTIRE OPERATION AS WELL AS TO TRANSFER EVERYTHING BUT THE WORKERS OUT OF THE COUNTRY IS AN OVERPOWERING WEAPON IN LABOUR NEGOTIATIONS. THE MOST RECENT EXAMPLE OF THIS DEVASTATING PROBLEM IS THE SHIFT IN EMPHASIS OF PRODUCTION BY INCO FROM CANADA TO GUATEMALA AND THE RESULTING LOSS OF JOBS FOR CANADIAN WORKERS.

THE WORKER FURTHERMORE BECOMES VIEWED BY THE CORPORATION AS A COMMODITY, WHO, IRRESPECTIVE OF THE SOCIAL CONSEQUENCES, IS MANIPULATED TO CONFORM TO THE PROFIT MOTIVES OF THE CORPORATION. IN A RECENT ARTICLE IN THE FINANCIAL POST THERE IS A DISCUSSION OF THE ROLE THAT GOVERNMENT MUST PLAY WITH THE CORPORATIONS TO PROVIDE FAR GREATER WORKER MOBILITY CONSISTENT WITH THE NEEDS OF CORPORATIONS. THE ARTICLE STATES THAT, "A DYNAMIC ECONOMY IS CHARACTERIZED BY THE REALLOCATION OF ITS RESOURCES AS DIFFERENT REGIONS EXPAND AND CONTRACT IN RESPONSE TO THE CHANGES IN STRUCTURE AND DEMAND OF TECHNOLOGIES. AN IMPORTANT ROLE OF GOVERNMENTS IS TO PROVIDE, WHEREVER POSSIBLE, MECHANISMS TO FACILITATE THE REALLOCATION OF LABOUR OFFERING INCENTIVES AND SUPPORT TO WORKERS IN THE MOVE BETWEEN JOBS AND PROVIDING BETTER LABOUR - MARKET INFORMATION ON AVAILABLE OPPORTUNITIES".⁴ THESE POLICIES AIMED AT RELOCATING WORKERS IN RESPONSE TO CORPORATE DESIRES NEVER CONSIDER THE DEVASTATING PERSONAL EFFECT THEY HAVE ON INDIVIDUALS WHOSE FAMILY, FRIENDS AND HISTORY HAVE BEEN ROOTED IN A PARTICULAR COMMUNITY. ALL TOO OFTEN CORPORATE POWER IS APTLY DISPLAYED WHEN QUESTIONS OF OCCUPATIONAL AND ENVIRONMENTAL HEALTH STANDARDS ARE DISCUSSED. CORPORATE EXECUTIVES OFTEN TALK OF THE TRADE OFF BETWEEN CORPORATE PROFITS AND ENVIRONMENTAL SAFEGUARDS

OR OCCUPATIONAL HEALTH AND SAFETY STANDARDS. ONE SUCH STATEMENT WAS MADE RECENTLY BEFORE THIS COMMISSION BY AL LUDWIG, GENERAL SUPERINTENDENT OF CAMPBELL PED LAKE MINES. HE STATED "THAT THE PROPOSED LIMITS ON THE AMOUNT OF ARSENIC GOLD MILL WORKERS MAY BREATHE WILL KILL THE MINES"⁵ IT IS ALL TOO OFTEN APPARENT THAT THE HEALTH AND SAFETY OF WORKERS IS SACRAFICED IN THE CONSTANT DRIVE FOR PROFITS. ENVIRONMENTAL CONTROL PROGRAMMES TOO ARE OFTEN ABORTED BY GOVERNMENT WHEN THREATS OF PLANT CLOSURES ARE VOICED BY THE CORPORATE SECTOR.

JOHN WILLIAMS, PRESIDENT OF ONTARIO-MINNESOTA PULP AND PAPER COMPANY LTD. SHOWED THE TYPE OF BLACKMAIL CORPORATIONS OFTEN USE WHEN HE DISCUSSED THE PROPOSED ATIKAKI WILDERNESS PARK BEFORE THE COMMISSION. THE GLOBE & MAIL REPORTS THAT HE TOLD THE COMMISSION HIS COMPANY WOULD CLOSE ITS KENORA MILL IF IT LOST ANY TIMBER LICENSES THROUGH THE CREATION OF A WILDERNESS PARK.⁶ PULP COMPANIES OFTEN COMPLAIN THAT REQUIREMENTS FOR GREATER POLLUTION CONTROL WOULD FORCE THEM TO CLOSE. THE GOVERNMENT APPEARS TO BELIEVE THEM ALTHOUGH THEIR OWN STUDY "ALTERNATIVE POLICIES FOR POLLUTION ABATEMENT IN THE PULP AND PAPER INDUSTRY IN ONTARIO"⁷ PROVED THAT THE OPPOSITE IS TRUE. IT SHOULD ALSO BE NOTED THAT THIS IMPORTANT STUDY WAS KEPT SECRET FOR TWO YEARS.

SINCE LARGE CORPORATIONS ARE THE ONLY INSTITUTIONS WITH THE NECESSARY CAPITAL TO FINANCE LARGE-SCALE PROJECTS, OUR GOVERNMENTS OFTEN EXTEND LUCRATIVE CONCESSIONS TO THEM TO STIMULATE ECONOMIC GROWTH.

IT IS IMPORTANT TO REMEMBER THAT MUCH OF ONTARIO AND CANADA'S NORTH IS PLAGUED BY ECONOMIC DEPENDENCY ON PRIMARY RESOURCE EXTRACTION INDUSTRIES DOMINATED BY TRANSNATIONAL CORPORATIONS. THIS INEVITABILITY REINFORCES THE TRADITIONAL VIEW OF THE NORTH AS A RESOURCE COLONY; OR IN THE WORDS OF THE

SCIENCE COUNCIL OF CANADA: "A STOREHOUSE OF RESOURCES, A CORNUCOPIA WAITING ONLY TO BE TAPPED".⁸ THIS TYPE OF DEVELOPMENT STRATEGY IS DETERMINED MAINLY BY INFLUENCES OUTSIDE THE NORTH. HOWEVER, THE SOCIAL AND ENVIRONMENTAL COSTS ARE BORNE BY THE NORTHERNERS THEMSELVES.

THE WELFARE OF ENTIRE COMMUNITIES IS LARGELY DETERMINED BY THE INTERNATIONAL DEMAND FOR RAW MATERIALS. WHEN DEMAND IS HIGH, PRICES TEND TO RISE, NEW MINES AND MILLS OPEN UP AND EXISTING ONES OPERATE AT NEAR CAPACITY, UNEMPLOYMENT DECREASES AND WORKING PEOPLE BEGIN TO SAVE A LITTLE FOR FUTURE RAINY DAYS. WHEN THE MARKET GOES SOFT, HOWEVER, THE LAYOFFS ARE NEVER FAR BEHIND, AND THE HAUNTING PROSPECTS OF PLANT CLOSURES, LAYOFFS AND RISING UNEMPLOYMENT FILL THE FUTURE WITH UNCERTAINTY. THE DEPENDENCE OF OUR NORTHERN COMMUNITIES ON THE ERRATIC FLUCTUATIONS OF THE INTERNATIONAL MARKET MAKES THEM PARTICULARLY VULNERABLE. MANY OF THESE ONE COMPANY TOWNS HAVE, AS THEIR MAIN ACTIVITY, MINING OR PULP AND PAPER MANUFACTURING, AND ARE THEREFORE COMPLETELY VULNERABLE TO THE DECISIONS MADE BY A VERY FEW INDIVIDUALS IN THE CORPORATE CAPITALS OF TORONTO, NEW YORK, BRUSSELS OR LONDON. THIS FACT OF LIFE PROVIDES THE TRANSNATIONAL WITH AN AWESOME AMOUNT OF POWER TO MANIPULATE LOCAL, PROVINCIAL AND FEDERAL AUTHORITIES, NOT TO MENTION THEIR OWN EMPLOYEES. AT THE SLIGHTEST SUGGESTION OF INCREASED TAXES ON CORPORATE PROFITS, STRICTER POLLUTION CONTROLS, MORE RESTRICTIVE RESOURCE MANAGEMENT POLICIES, OR AMBITIOUS WAGE DEMANDS THE CORPORATIONS HINT THAT MORE PROFITABLE INVESTMENT OPPORTUNITIES EXIST ELSEWHERE. THE RECENT SERIES OF ADVERTISEMENTS BY THE PULP AND PAPER INDUSTRY MAKES EXACTLY THESE TYPE OF STATEMENTS. IN THE ADVERTISEMENT TITLED WE NEED PROFITS THE WAY TREES NEED SUNLIGHT THE INDUSTRY STATES: "WE'LL NEED NEW INVESTMENTS FROM PEOPLE AND INSTITUTIONS THAT EXPECT A DECENT RETURN ON THEIR MONEY, AND IF THEY CAN'T GET IT HERE THEY'LL INVEST SOME PLACE ELSE."⁹ THIS

KIND OF CORPORATE BLACKMAIL IS ENCOURGED BY THE ABSENCE OF GOVERNMENT POLICIES DESIGNED TO BROADEN THE ECONOMIC BASE OF NORTHERN TOWNS.

WE HAVE TAKEN THIS OPPORTUNITY TO PRESENT TO THE COMMISSION OUR RESERVATIONS ABOUT THE ABILITY OF THE TRANSNATIONAL CORPORATIONS OPERATING EXTRACTIVE INDUSTRIES IN THE NORTH TO SATISFY THE LONG RANGE NEEDS OF NORTHERNERS AND THE PROVINCE AS A WHOLE. SERIOUS RESEARCH MUST BE UNDERTAKEN TO DISCLOSE FULLY THE LONG TERM SOCIAL, ECONOMIC AND POLITICAL CONSEQUENCES OF THE TRADITIONAL BOOM AND BUST EXTRACTIVE ECONOMY. THE RECENT CASE OF INCO (SUDBURY) AND THE FORMER GOLD MINES OF THIS AREA ARE PRIME EXAMPLES OF THE PATTERN OF DEVELOPMENT WE MEAN.

WE WOULD LIKE TO SUPPORT THE POSITION THAT THE NORTH CAN BE DEVELOPED FOR AND BY THE PEOPLE OF THE NORTH. WE WOULD, HOWEVER, LIKE TO DEFINE THE TERM DEVELOPMENT BY USING A RECENT SCIENCE COUNCIL OF CANADA REPORT ON THE POLITICAL ECONOMY OF NORTHERN DEVELOPMENT. THE REPORT STATES THAT: "BY ECONOMIC DEVELOPMENT WE MEAN A CHANGE IN STRUCTURE OF AN ECONOMY; PARTICULARLY A CHANGE IN THE DIRECTION OF LESS RELIANCE ON PRIMARY EXTRACTIVE ACTIVITIES SUCH AS FARMING, LOGGING, AND MINING AND MORE ON SECONDARY MANUFACTURING AND PROCESSING FOR EMPLOYMENT AND INCOME IN THE AREA".¹⁰

THE TYPE OF STRATEGIES FOR DEVELOPING THESE GOALS IS OUTLINED IN A PREVIOUS REPORT BY THE SCIENCE COUNCIL TITLED "NORTHWARD LOOKING". THE REPORT SUGGESTS: "THAT MORE ACTIVITIES SHOULD BE LOCALLY DEFINED AND CONTROLLED IN ORDER TO COUNTERACT THOSE THAT TEND TO INCREASE POLITICAL AND ECONOMIC DEPENDENCE, WELFARE AND OTHER UNDESIREABLE SOCIAL CONDITIONS".¹¹

WE STRONGLY SUPPORT THOSE NORTHERN PEOPLE WHO HAVE MADE STRIDES IN CREATING A MORE STABLE ECONOMIC AND SOCIAL ENVIRONMENT IN THE NORTH. IN PARTICULAR WE BELIEVE IN THE STRUGGLE FOR SELF DETERMINATION BEING

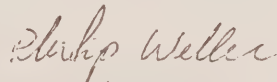
UNDERTAKEN BY THE NATIVE PEOPLE OF TREATY NINE.

WE WOULD LIKE TO EMPHASIZE THAT WE ARE FROM THE SOUTH. WE COULD HAVE SIMPLY MADE THIS PRESENTATION AT A FORTHCOMING HEARING OF THE COMMISSION IN TORONTO. HOWEVER, WE DO REPRESENT A PROVINCIAL ORGANIZATION THAT TRIES TO DO RESEARCH FOR THE GOOD OF ALL PEOPLE IN ONTARIO. THE REAL RULERS OF THE CORPORATIONS THAT WE HAVE SPOKEN OF OFTEN LIVE ABROAD. THEIR CANADIAN DECISIONS ARE MADE FROM OFFICES IN TORONTO OR OTHER SOUTHERN CANADIAN POWER CENTRES. THESE SOUTHERN DECISIONS ARE THEN ALL TOO OFTEN FORCED ON THE NORTH WITHOUT REGARD FOR THE INTEREST AND CONCERNS OF NORTHERNERS OR THE REST OF THE PROVINCE. WE QUESTION THIS RELATIONSHIP AND HAVE COME IN GOOD FAITH TO VOICE OUR CONCERNS. PLEASE CONTINUE TO EXPRESS YOUR CONCERNS, FOR OUR WORK WILL NOT BE COMPLETE WITHOUT IT AND WE WELCOME YOUR SUGGESTIONS.

WE AGAIN THANK THE COMMISSION AND THE PEOPLE OF PICKLE LAKE FOR THE OPPORTUNITY TO SPEAK HERE TODAY. ALTHOUGH THIS PRESENTATION IS OF A GENERAL NATURE, WE BELIEVE IT IS IN KEEPING WITH THE ACTUAL NATURE OF THIS PRELIMINARY MEETING. WE HOPE TO PROVIDE THE COMMISSION WITH MORE DETAILED RESEARCH INTO THE SUBJECTS WHICH WE HAVE MENTIONED, AT A LATER DATE.

THANK YOU.

PHIL WELLER



TED CHESKEY



FOR THE ONTARIO PUBLIC INTEREST RESEARCH GROUP-
WATERLOO LOCAL

UNIVERSITY OF WATERLOO, WATERLOO, N2L 3G1

FOOTNOTES

1. ONTARIO PUBLIC INTEREST RESEARCH GROUP. 1977. REED INTERNATIONAL, PROFILE OF A TRANSNATIONAL CORPORATION. p. 1
2. IBID.
3. IBID.
4. PYE, C. WHY INCO LAYOFFS WERE INEVITABLE. FINANCIAL POST, Nov. 19 1977, p. 22.
5. MOORE, M. LET NORTH PEOPLE DECIDE ON FUTURE. GLOBE AND MAIL, Nov. 16 1977, p. 2
6. REED MAY ABANDON EAR FALLS PROJECT. KITCHENER-WATERLOO RECORD, Nov. 15
7. ONTARIO MINISTRY OF THE ENVIRONMENT. 1974. ALTERNATIVE POLICIES FOR POLLUTION ABATEMENT; THE ONTARIO PULP AND PAPER INDUSTRY.
8. SCIENCE COUNCIL OF CANADA. 1977. NORTHWARD LOOKING: A STRATEGY AND SCIENCE POLICY FOR NORTHERN DEVELOPMENT. REPORT No. 26
9. ADVERTISEMENT OF THE CANADIAN PULP AND PAPER ASSOCIATION IN THE KITCHENER-WATERLOO RECORD, SEPT. 21, 1977.
10. SCIENCE COUNCIL OF CANADA. THE POLITICAL ECONOMY OF NORTHERN DEVELOPMENT. STUDY No. 36, 1977, p. 25.
11. NORTHWARD LOOKING. OP. CIT. p.2.

WE HAVE INCLUDED THE FOLLOWING O.P.I.R.G. PUBLICATIONS WITH THIS BRIEF:

REED INTERNATIONAL

QUICKSILVER AND SLOW DEATH

THE WESTON GROUP OF COMPANIES

FREEDOM OF INFORMATION VS. GOVERNMENT SECRECY

CAZON

Z1

-77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

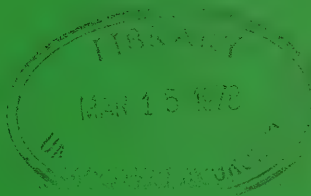
PICKLE LAKE NATIVE RESOURCE
COMMUNITY CENTRE

PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

PICKLE LAKE NATIVE RESOURCE
COMMUNITY CENTRE
CENTRAL PATRICIA, ONTARIO
POV 1K0

PRESENTED AT

PICKLE LAKE, ONTARIO
ON
DECEMBER 5, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

THIERRY MINE

P.O. Box 128, Central Patricia, Ontario, P0V 1K0
Telephone (807) 928-2350

13 September, 1977.

Mr. Chris Downer,
2180 Yonge Street,
16th Floor - Canada Square,
Box 48,
TORONTO, Ontario
M4S 2Y4

Dear Sir:

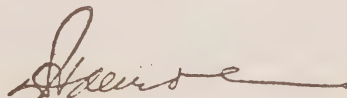
This proposed Native Community Centre has been prepared to reflect the wishes and aspirations of the Native people and non-status Natives in the Pickle Lake area.

The task group is making every effort to ensure that our native people are properly represented and as an organization, we will aspire to be the mirror of our Indian people in their desires, their frustration, and their social, cultural and economic aspirations.

We definitely recognize that the objectives we have set for ourselves are ambitious, and the work will involve a great deal of patience; and, last but not least, the fullest co-operation from the residents of the Pickle - Pat area and the Pickle Lake Improvement District.

We therefore request that this application be given early consideration so that construction can be commenced as soon as possible.

Yours truly,



D. H. Munroe, Chairman
Pickle Lake Native Resource
Community Centre.

DHM/mt

Encl.

c.c.: File



MANAGEMENT AND IMPROVEMENT - Main Document Improvement

CANADA WORKS PROGRAM - APPLICATION FORM

PLEASE READ THE GUIDE TO APPLICANTS BEFORE COMPLETING THIS FORM.

THIS FORM WILL BE PHOTOCOPIED. THEREFORE, PLEASE COMPLETE IT IN BLACK INK OR HAVE IT TYPED.

Project No.

PART I - PROJECT INFORMATION

1. What is the name of your proposed project? (Refer to Guide P. 3)

Pickle Lake Natives Resource Community Centre.

2. What will be the activities of your proposed project? (Refer to Guide P. 3) (Use additional sheets if necessary)

Stage 1 - Initially to construct a suitable building.

Stage 2 - To operate it along the lines described in the attached submission.

This project will create several new jobs in the communities contained
in the Improvement District of Pickle Lake.

3. When will your project
operate?
(Refer to Guide P. 3)

→ START

0 1

10

1977

Day

Month

Year

FINISH

Stage 1

3 0

0 9

1978

Day

Month

Year

PART II - APPLICANT INFORMATION

1. What is the name and address of the organization submitting this application? If the applicant is an individual, give full name. (Refer to Guide P. 3)

Full Name:

Pickle Lake Natives Community Centre. (Chairman - Henry Munroe)

Telephone No.

Area Code

807

928-2301

Mailing Address:

(Number and Street)

(City, Town, Village)

(Province)

(Postal Code)

General Delivery

Central Patricia, Ontario

POV 1K0

2. If the organization is an incorporated body, society or a municipality, please provide charter or registration number. (If not refer to Guide P. 4)

Charter or Registration No.

Date of
Charter or Registration

Day

Month

Year

3. Please provide the name of a person whom we may contact about this application. (Refer to Guide P. 4)

Full Name:

Henry Munroe

Telephone No. (Work)

Area Code

807

928-2350

Telephone No. (Home)

Area Code

807

928-2301

Mailing Address:

(Number and Street)

(City, Town, Village)

(Province)

(Postal Code)

General Delivery

Central Patricia

Ontario

POV 1K0

4. Please provide the name of a second person whom we may contact should the first person not be available.

Full Name:

Don O. McKelvie

Telephone No. (Work)

Area Code

807

928-2350

Telephone No. (Home)

Area Code

807

928-2209

FOR OFFICIAL USE

Applicant Code

Activity Code

CMC Code

Constituency Code

Start Date

Finish Date

Language of Applicant

No. of Jobs

Work-weeks

Federal Contribution
(Requested)

Project Officer No.

S1

S2

S3

Revenue

Total Costs

Federal Contribution to March 31

Federal Contribution after March 31

PART III - BUDGETING WORKSHEET

PART III - BUDGETING WORKSHEET																
WAGES (Refer to Guide P. 41)		ENTER BELOW THE NAME OF THE MONTH AND THE NO. OF WEEKS TO BE WORKED IN EACH MONTH												Project No. ▶		
Type of Worker	No. of Workers	OCT.	NOV.	DEC.	JAN.	FEB.	MAR.	APR.	MAY	JUNE	JULY	AUG.	SEPT.	Total Work Weeks	Weekly Wage Rate	Total Wages
		W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.	W./WKS.			
1. Section Manager	1	636.	795.	636.	636.	636.	636.	795.	636.	636.	795.	636.	795.	52	159.00	8,268.00
2. Clerk	1	488.	610.	488.	488.	488.	488.	610.	488.	488.	610.	488.	610.	52	122.00	6344.00
3. Workers	6	2938.	3640.	2938.	2938.	2938.	2938.	3640.	2938.	2938.	3640.	2938.	3640.	312	122.00	33064.00
4.																
5.																
6.																
7.																
8.																
9.																
TOTAL ▶	8	4062.	5045.	4062.	4062.	4062.	4062.	4062.	5045.	4062.	5045.	4062.	5045.	364		44,408.00
														52		8,268.00
														416		52,676.00

OTHER EXPENSES (Refer to Guide P. 4)		TOTAL EXPENSES IN EACH CATEGORY FOR THE MONTH INDICATED ABOVE												ADDITIONAL MATERIAL COSTS (Refer to Guide P. 5)			
		406.20	504.50	406.20	406.20	406.20	406.20	406.20	406.20	504.50	406.20	504.50	406.20	504.50	Material Required	Qty. x Price =	Total
Office Supplies		406.20 <td>504.50<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td></td></td></td></td></td>	504.50 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td></td>	406.20 <td>406.20<td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td></td>	406.20 <td>406.20<td>504.50<td></td><td></td><td>\$ 5267.60</td></td></td>	406.20 <td>504.50<td></td><td></td><td>\$ 5267.60</td></td>	504.50 <td></td> <td></td> <td>\$ 5267.60</td>			\$ 5267.60
Transportation and Travelling Expenses																	5000.00
Car Rental		50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.			600.00
Post, Radio, Water		150.	150.	150.	150.	150.	150.	150.	150.	150.	150.	150.	150.	150.			1800.00
Equipment Rental																	3000.00
Tools and Supplies																	20000.00
Telephone and Postage		50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.	50.			600.00
Insurance	per yearly basic																300.00
Bank Charges	10. 10.	10.	10.	10.	10.	10.	10.	10.	10.	10.	10.	10.	10.	10.			120.00
Licenses (Specify)																	
Subcontracting costs (including wages)																	7,500.00
TOTAL	▶																44188.00
															312 x 30	\$9,356.00	

TRANSPORTATION & TRAVELLING EXPENSES:

This transportation will involve transporting workers to worksite and cutting area. Travelling expenses will be for the Manager or others connected with the project.

HEAT, HYDRO & WATER:

Is required for construction period, at approximately \$150.00 per month.

EQUIPMENT RENTALS:

This will involve Heavy Equipment machines to dig and backfill basement, to drill well and install septic tank and field, skidding and transporting logs to worksite, land scaping, etc.

MATERIAL SUPPLIES: - This will include

- 1) Cost of harvesting logs (excluding labour)
- 2) Lumber
- 3) Windows
- 4) Doors
- 5) Roofing
- 6) Cement - cement blocks for basement
- 7) Plumbing
- 8) Heating and electrical installation
- 9) Nails
- 10) Floor covers
- 11) Paint
- 12) Hardware
- 13) Etc.

SUBCONTRACTING COSTS: - This will involve

- a) Construction consultation fees
- b) Installation of plumbing, electrical and heating as required.

PART IV - CALCULATION OF FEDERAL CONTRIBUTION (Refer to Guide P. 5)

• INSERT THE FIGURES IN COLUMN 2 AS ARE GIVEN ON THE PROVINCIAL INSERT SHEET. • TRANSFER THE TOTALS FROM THE BUDGETING WORKSHEET TO THE PLACES MARKED ON THIS FORM BY CORRESPONDING LETTERS

Project No. ▶

Description	No. of Work Weeks Proposed COL. 1	Weekly Wage COL. 2	Col. 1 X Col. 2 COL. 3	Proposed Costs COL. 4	Allowable Contribution (Lesser of Col. 3 or Col. 4) COL. 5	REVENUE FROM OTHER SOURCES				
						1	2	3	4	5
Sponsor Manager Wages	(A) 52	X \$159.00 =	\$8,268.00	(E) \$8,268.00	\$8,268.00					
Other Project Workers' Wages	(B) 364	X 122.00 =	\$44,408.00	(F) \$44,408.00	\$44,408.00					
Other Expenses		X \$30 =	12,480.00	(G) \$44,188.00	\$12,480.00					
Total Expenses (From II)	8									
Total Work Weeks	(C) 416									
Additional Contribution to Material Costs (If applicable - refer to Guide P. 5)		X \$30 =	\$12,480.00	(H) included in D	\$12,480.00					

TOTAL REVENUE FROM OTHER SOURCES

SUB TOTALS

LESS REVENUE FROM OTHER SOURCES

MAXIMUM FEDERAL CONTRIBUTION:
No. of months or part-months that project will operate 12 X \$15,000

PERMISSIBLE FEDERAL CONTRIBUTION: LESSER OF BOXES 4, 5 OR 6

(4) \$180,000.	(5) \$96,864.00	(6) \$77,636.00
----------------	-----------------	-----------------

(7) \$77,636.00

PART V - CONSTITUENCY INFORMATION

Project # PMA

WE NEED TO IDENTIFY THE FEDERAL CONSTITUENCY WITHIN WHICH YOUR PROJECT WILL TAKE PLACE. PLEASE GIVE MUCH INFORMATION AS POSSIBLE CONCERNING THE LOCATION OF THE PROJECT ACTIVITIES. (REFER TO GUIDE P. 6)

Location of project activities (neighbourhood, village, etc., please give address if possible)

Central Patricia, Ont.

Improvement District of Pickle Lake, Ontario.

Federal Constituency
Thunder Bay, Ont.

Federal Member of Parliament
Keith Penner

PART VI MISCELLANEOUS INFORMATION

1. How do the job/skills required by your project relate to the type of unemployment in your area?

Job will provide employment for people with skills in logging and working with timber as well as labour-type work. Unemployed natives are capable of doing most of these types of jobs.

2. Through which Canada Manpower Centre do you plan to hire project employees?
Kenora, Ont.

3. If you plan any interruption in your project activities, indicate why and when. (Refer to Guide P. 6)

N/A

4. If the project's services will be continued or the facilities will require maintenance after Canada Works funding ceases, explain how you will provide for this.

Operating funds will be requested from recreation & culture plus a craft shop will be operated in conjunction with the centre.

5. IF YOU OR YOUR ORGANIZATION RECEIVED FUNDS IN THE PAST FOR THIS OR SIMILAR PROJECTS FROM THE DEPARTMENT OF MANPOWER AND IMMIGRATION OR OTHER FEDERAL OR PROVINCIAL DEPARTMENTS OR AGENCIES - INDICATE BELOW

Project Name	Project No.	Year	Program

UMEX UNION MINIERE EXPLORATIONS
AND MINING CORPORATION LIMITED

Indicate below in which constituencies.

D. Henry Munroe
Indian Liaison Officer

THIERRY MINE
P.O. BOX 128
CENTRAL PATRICIA, ONT. P0V 1K0
TEL: (807) 928-2380

Name (Please print)
Henry Munroe
Date
Sept. 12/77

man

UMEX UNION MINIERE EXPLORATIONS
AND MINING CORPORATION LIMITED

D. O. MCKELVIE
PERSONNEL SUPERINTENDENT

THIERRY MINE
P.O. BOX 128
CENTRAL PATRICIA, ONT. P0V 1K0
TEL: (807) 928-2380

Name (Please print)
Don McKelvie
Date
Sept. 12/77

member

PURPOSE

This submission proposes and supports the establishment of a Community Resource Centre to serve the needs of the Native people of Pickle Lake - Central Patricia, and area.

BACKGROUND

The adjoining towns of Pickle Lake and Central Patricia are located on Highway 599, one hundred and ninety miles north of Ignace, Ontario. The Osnaburgh Reserve is situated 22 miles south of the predominantly white community. Pickle Lake is a strategic intermediate point between the remote Native communities of the north and the major centres along the Trans-Canada highway.

The population of the towns has risen sharply over the past few years from a few hundred to 1,500. The \$100 million construction of the Umex Thierry Mine was the major cause of our influx of people and continues to attract business and new employees to the area.

There are approximately 180 Treaty and non-Treaty Indians presently residing there. Forty-six Native children attend the elementary school at Central Patricia. Although the figures fluctuate, the number of Natives employed at Umex presently totals 32. This figure includes those hired by contractors working on the mine site. A handful of Native residents are employed as unskilled or part-time labour in largely low-paying jobs.

Native housing in the Pickle Lake is distinctly sub-standard. The majority of Native families are living in houses built in the era of the 1930's when the Central Patricia Gold Mine was at its peak. These homes were abandoned by employees when the mine closed in 1953. Presently, there are two Native employees and their families living in UMEX housing. Others live in makeshift cabins on the perimeter of the communities; three Native families spent their winter in tents on the outskirts of Pickle Lake. As a result, one person died from pneumonia. At present, there are four Native families living in tents. In the most-populated native community - Central Patricia - approximately 90% of the Native people are still hauling their drinking water from the Kawinogans River - the same river into which the town's sewage treatment plant is dumping its waste.

Even with the new UMEX Employee Housing Purchase Plan, whereby an employee can purchase his own house at no down-payment, a home is still kept out of the reach of the average Native. At the present salary scale, a native with an unskilled occupation earns an average of \$850 to \$900 per month. If he was to rent a home under the present UMEX Housing Plan, he would be paying the following rates: Mobile Homes - \$205 per month; Apartments (one bedroom) - (two bedroom) - \$200 - \$255 monthly; Houses - \$230 - \$295 monthly.

With the present inflation of food, clothing, fuel and hydro taken into consideration, there is absolutely no way that an average Native employee

can maintain a UMEX home without upgrading his skill of employment. The proposed subdivisions for house lots in Pickle Lake are at a premium; all surrounding land is tied up by private owners; and most of the native people are squatting on private and Crown land. Regardless of the cost of new homes and/or new subdivisions, these homes are out of their reach (Please find ~~memos~~ regarding Native Problems attached - Appendix A and B)

Since the inception of the northermost Improvement District, accessible by all-weather roads in Ontario, the Pickle Lake - Central Patricia area serves as a main transportation link to the isolated Indian reserves in the central and western regions of Treaty #9. With the overall new vision in air transportation services, Pickle Lake acts as a focal point for these surrounding isolated communities.

In times of extreme forest-fire hazard, the Ministry of Natural Resources' Pickle Lake Fire Control Centre brings influx of Native firefighters from the surrounding reserves into Pickle Lake. The neighbouring Indian reserve - Osnaburgh - with its resident population of 350, frequently visits the Pickle Lake area to utilize the services not available on the reserve, such as gas stations, stores, liquor outlet, beer parlours, restaurants, etc.

In terms of the social and recreational facilities which are practically non-existent in the Pickle Lake area, whenever, the recreational activities

are organized, non-natives seem to dominate the activities and many Natives seem reluctant to even participate. This year marked the first time the Osnaburgh and Pickle Lake Natives participated in Pickle Lake and Savant Lake Broomball Tournaments. The main and only source of recreation for the residents is narrowed down to local beer parlours and liquor outlets. Although excessive consumption of alcohol is common to a cross-section of all residents, alcohol abuse is more easily distinguishable among the natives.

Osnaburgh Band members have been forcibly placed on an interdicted list by their Chief, who is anxious to protect them from the abuses which have resulted from excessive drinking. In the last five years there have been 27 alcohol-related deaths in the Pickle Lake, Central Patricia and Osnaburgh area. These findings are startling to say the least, averaging about five deaths a year. Among Natives, most-alcohol-related deaths occur between the ages of ten and forty. This fact is a tremendous shock when one realizes that the natural life expectancy of the average Canadian is above sixty.

Still, as native people gravitate to this urban centre, they turn to alcohol as their sole of recreation, as little else is available.

Until now, few efforts have been initiated by government agencies or local leaders to tackle any of the problems facing the Native sector of the communities.

On January 4, 1977, a meeting of concerned people was held in Crolancia School, Central Patricia. Fourteen people, including Mary Alice Smith, Treaty #9 Community Economic Development Advisor; Don McKelvie, Personnel Superintendent for UMEX; and Henry Munroe, Native Liaison Officer. The idea of establishing a Native Community Centre was discussed and feedback indicated a strong support for the proposal. As recognizing the need to involve the community as a whole, some long-standing non-Native citizens, business people, clergy and Osnaburgh Band Council representatives were invited to attend a follow-up meeting.

This meeting held on January 17, 1977, was attended by 20 Native and non-Native residents. Mike McMillian, Secretary of State, and Marcel Donio, Indian Community Secretarial, were also present to explain options available for funding. A task group of seven people was formed to outline the objectives and possible functions of the proposed centre. This group consists of the following people:

- Henry Munroe (Native) Chairman
- Mrs. K. Mahoney (Native)
- Mrs. L. Greer (Native)
- Mrs. K. Banks (Native)
- Henry Smith (Non-Native) Local Improvement District
- Rev. Ralph Halteman (Non-Native) . . Clergy
- Don McKelvie (Non-Native) UMEX

It was also agreed to invite a representative from the Osnaburgh Band to work with the group. The Band Council has indicated their support and will

appoint a representative. This group now taking steps to incorporate as a non-profit charitable organization.

At Thunder Bay on February 3, 1977, at a meeting of the Pickle Lake Manpower Committee, a brief outline of the proposal to establish a Native Community Centre in the Pickle Lake area was presented by Henry Munroe. The proposal was well-received and the Committee pledged to support the group in any possible way.

As a gesture of his personal interest in the proposal, Don Koval of Koval Brothers Trucking donated an old building in need of renovation which might be used as a temporary site for such a centre.

Henry Munroe also received a letter dated March 22, 1977, from the Honourable Rene Brunelle, Minister Responsible for Native Affairs, urging Mr. Munroe to submit a proposal and assuring his support (see Appendix A).

The Grand Council of Treaty #9 has also pledged its support to assist in the establishment of such a facility. Originally it was hoped that a community development worker would be provided through the Community and Economic Development program of Treaty #9. However, a lack of funding has made it necessary to look for alternative sources of funding for such a person.

OBJECTIVES

The objective of the proposed Centre are as follows:

1. To provide a gathering place for all native residents, newcomers and visitors to the area.
2. To organize recreational and social programs for Native residents and visitors, of all ages.
3. To assist migrating Native people in finding suitable employment and housing.
4. To provide leadership and direction for young Native people.
5. To provide programs which offer concrete alternatives to alcohol and drug abuse in the native community.
6. To act as a liaison between the Native community and various levels of government, social agencies, institutions and businesses.
7. To provide an outlet for Indian handicrafts.
8. To accomodate and co-operate with any resource people who are providing services to the Native people in the area.

ADMINISTRATION

Guidelines and policy for the administration of the Centre will be established by the founding Board of Directors.

Specifically the Board will:

- hold monthly meetings
- formulate job qualifications and establish a personnel policy for the Staff of the Centre
- consult with, advise and support the staff of the Centre

- identify short-term and long-term goals and policies of the Centre, which will meet the needs of the Native community
- authorize the spending and raising of funds for the Centre
- co-operate with other groups whose objectives are to serve the Native Community
- promote an atmosphere of goodwill between natives and non-natives in the community
- set down guidelines for the use of the Centre
- establish procedures for the selection and orientation of new board members

This Board of Directors will be the final authority on any decisions which affect the role of the Centre in the community.

PROJECT DESCRIPTION

The Centre will serve all Native people, treaty and non-treaty , in the area.

It is hoped that this Centre will become a permanent agent in the community.

The Department of Indian Affairs has been requested by Treaty #9 and the task group through the Sioux Lookout district superintendant, to turn over the DIAND residence in Pickle Lake to be used as a facility for the Centre. A decision will be forthcoming on the feasibility of this site.

It is also proposed that a Native Community Development worker be hired immediately to carry out the goals as set down by the Board of Directors.

Some of the responsibilities of the Native Community Development worker will be:

1. To assist the Centre to make effective use of available Federal and Provincial and non-Government programs, especially in areas of grants and loans.
2. To assist in the development of programs for the Centre which will effectively meet all the needs of the native community.
3. To work in co-operation with both government officials and any resource people who periodically visit our community.
4. To assist in the establishment of a comprehensive Native housing program in Pickle Lake - Central Patricia.
5. To help the native newcomers in seeking employment and to act as contact points with the local employers.
6. To study what training is needed for native people to obtain more skilful positions of employment in the community.

The actions proposed in this brief are seen as a means with which to initiate changes which can only benefit all residents of Pickle Lake - Central Patricia.



Hon. LEO BURNELL
Mr. Ernest Nowell
Mr. J. Kinley
Mr. W. Welldon
Mr. E. Belfry

Provincial
Secretary for
Resources
Development

Parliament Buildings
Queen's Park
Toronto Ontario

March 22, 1977

Mr. Henry Munroe,
Indian Liaison Officer
UMEX Corporation,
Pickle Lake, Ontario

Dear Mr. Munroe:

Mr. John Kinley, Chairman of the Pickle Lake Manpower Committee has forwarded to me a copy of your statement outlining a proposal for a "Resource Community Centre" for Indian peoples in Pickle Lake. Your proposal appears to be one which would serve a number of very useful functions for the community.

Because of the potential usefulness of this proposal I would urge you to submit your proposal to Mr. Nowell, Chairman of the Pickle Lake Improvement District. He could then submit an application to the Minister of Culture & Recreation for a grant under the Community Recreation Centres Act.

If you require any further information about this program or the procedures to be followed in submitting an application, I suggest you contact Mr. Ed Belfry, of the Ministry. His address is:

Mr. E. Belfry,
Associate Manager, Capital Support Unit,
Arts Division, Ministry of Culture &
Recreation,
7th Floor, 77 Bloor Street West,
Toronto, Ontario M7A 2R9

Sincerely,

A handwritten signature in dark ink, reading "Rene Brunelle".

Rene Brunelle,
Minister Responsible

INTEROFFICE
MEMORANDUM

ALL INDIAN EMPLOYEES

Date: October 6, 1976

D. H. MUNROE

Memo No.:

Subject: Proposed Native Housing Corporation - Pickle Lake Area

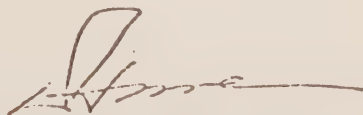
For the past three months I have been obtaining pertinent information regarding native housing for our area since most of our Indian people are living in houses without modern facilities such as electricity, telephone, water and sewage systems. Presently, less than half of Indian homes are habitable and there are some living in tents.

The objectives of the proposed Native Housing Corporation are threefold:

- 1) To adequately house native people in Pickle Lake area, many of whom are employed by UMEX;
- 2) To facilitate and to ease integration with the white urban community;
- 3) To give native peoples in Pickle Lake area experience in rehabilitating and managing their own housing and affairs.

I propose that we set up a committee. Among its members should have representatives from the Department of Indian Affairs, Central Mortgage and Housing Corporation, UMEX, Pickle Lake Improvement District and concerned citizens of Pickle Lake.

Please find appendix for INDIAN OFF-RESERVE RE-ESTABLISHMENT HOUSING PROGRAM attached.



D. H. MUNROE
Indian Liaison Officer
UMEX - Thierry Mine

cc. J. F. Ablett - Mine Manager
D. G. Pittet - UMEX - Montreal
D. P. Walli - General Mine Sup't

A. Harris - Dep't of Indian Affairs
B. Fenelon - C. M. H. C.
R. Howell - Chairman, Pickle Lake Improvement District

Repayable loan (maximum related to applicant's present salary and ability to repay) from Central Mortgage and Housing Corporation. (Secured by a 1st mortgage).

is program is comparable to the Reserve Subsidy Housing Program in respect to amount of financial assistance available from this Department.

applicant may elect to set \$1,000 aside, from the total amount of the forgivable loan, for the purchase of household furniture.

is Department is responsible for explaining the regulations and assisting you in completing your application.

you are successful you will receive a "Certificate of Eligibility" from the Minister, a copy of which is forwarded to C.M.H. C..

you require a 1st mortgage loan (repayable) in addition to Indian Affairs forgivable loan, C.M.H.C. make arrangements to provide appropriate mortgage.

Monthly instalments on (repayable) 1st mortgage will include payment on principal, interest, and taxes. You are responsible for paying the fire insurance.

Indian Affairs, 2nd Mortgage (forgivable loan) will be forgiven one-tenth (1/10) year for 10 years, if the following conditions are met:-

You have been in continuous occupation of the house.

No substantiated arrears of instalments owing on Second or 1st mortgage. If you have a repayable first mortgage).

You are keeping your house in a reasonable state of maintenance and repair.

All property taxes, fire insurance premiums on the house are paid.

The house is only being used as a family residence.

At the end of 10 years the 2nd Mortgage from Indian Affairs will be fully forgiven.

Using the following table you can determine your cash contribution that must accompany your application and the total amount of (forgivable) 2nd Mortgage you could qualify for, based on your income.

Amount of the first mortgage is determined by C.M.H.C., the monthly payment on maximum mortgage will be approximately 25% of your monthly gross income. Covers principle, interest and taxes.

Gross Family Income

Cash Contribution to accompany application

Second Mortgage loan (forgivable)

less than	\$ 3,000		
3,001 -	3,600	\$ 135	
3,601 -	4,200	235	\$12,000
4,201 -	4,800	335	12,000
4,801 -	5,700	435	12,000
5,701 -	6,600	535	12,000
6,601 -	7,500	635	12,000
7,501 -	8,400	735	11,000
8,401 -	9,300	835	10,000
9,301 -	10,200	935	9,000
10,201 -	11,100	1185	8,000
11,101 -	12,000	1435	7,000
12,001 -	13,000	1685	6,000
13,001 -	14,000	1935	5,000
14,001 -	15,000	2185	4,000
15,001 -	16,000	2185	3,000
		2185	2,000
			1,000

INTERPRETATIONS

Income - the total means

the income of an applicant for the twelve months immediately preceding the date of the application, and
such part of the income of the spouse of the applicant living with him or of any person living with him as his spouse for the twelve months immediately preceding the date of the application as is declared by the applicant;

"Income" does not include

social assistance payments made on a means test or needs test basis under a prescribed program provided for by an Act of Parliament or of a provincial legislature, or
benefits received under

- (i) the Family Allowances Act, or
- (ii) the Unemployment Insurance Act, 1971.

INTEROFFICE
MEMORANDUM

INTEROFFICE

J. F. ABLETT

Date: March 30, 1977

DM:

D. H. MUNROE

Memo No.: INT-03-006

ect:


LOCAL NATIVES

It was brought to my attention that eight native families are still getting their drinking water supply from the Kawinogans River - a practice which has been going on for many years.

Since the Sewage Treatment Plant is situated on the upper Kawinogans and is now operating, I was wondering if UMEX would install a-tapped outlet from one of the fire hydrant stations for an alternate water supply for these families to eliminate any health hazard.

Your attention to this matter would be greatly appreciated.

Sincerely,



D. H. MUNROE
Indian Liaison Officer

DHM:jradvent

c.c. Pickle Lake Improvement District

August 31, 1977
Pickle Lake Community Hall

Present: Henry Munroe - Chair Man
Daisy Munroe - Resident
Steve Latimer - O.P.P.
Ralph Halteman - Clergy
Don Koval - Businessman
Don McKelvie - Umex
Pat Harasym - Improvement District of Pickle Lake
Valerie Biech - Board Member

Guest: Mr. Charles Siljander, Canada Manpower - Kenora

1. Report by Don McKelvie and Henry Munroe on basic program for Native Resource Community Centre for Pickle Lake area.

Pertinent points discussed:

- a) Letter to UMEX from Andre Rickard
- b) Brief submitted by Henry Munroe
- c) Recap of previous efforts to establish centre
- d) Recap of goals and objectives of the Centre

2. At the conclusion of general discussion, Mr. Charles Siljander outlined the criteria for a Manpower Financial Assistance program regarding the Native Community Centre.

Pertinent points discussed:

- a) Beginning October 3, 1977, if all guidelines were met the project could get a 52 week assistance.
- b) Financial assistance program could include a project leader salary up to \$159.00/week.
- c) Employment for the project should include 5 men.
- d) Request for financial assistance should be submitted immediately with copies to:
Mr. Stokes
Mr. Bernier
Mr. Brunelle

3. Don Koval was offering a 5 acre plot on lease to the centre.
Pat Harasym was to check if the centre met the requisites as included in the current "Rural" zoning of the 5 acre parcel.

Both parties to advise progress on these matters week of September 10th.

4. General discussion followed, including the replacement of board members. Also discussed was the possibility of Henry Munroe becoming permanent Native Community Worker.

5. Meeting was adjourned, with no set time for future meeting.



Ontario

Annex 3

of the
ariat
Ontario Manpower
Co-ordinating Committee

416/965-9017

400 University Ave.
Toronto, Ontario
M7A 1T7

March 14, 1977

The Honourable Rene Brunelle,
Provincial Secretary for Resources Development
and Minister Responsible for Native Affairs,
Room 180,
Main Legislative Building,
Queen's Park,
Toronto, Ontario.

Dear Mr. Brunelle,

I would like to bring to your attention some
information about a proposal for a "Resource Community
Centre" for Indian peoples in Pickle Lake.

An outline is attached about the proposed centre.
This statement was presented on February 3 to the
Pickle Lake Manpower Committee by Mr. Henry Munroe, the
Indian Liaison Officer of the UMEX Corporation's Thierry
Mine at Pickle Lake. The former chairman of the Committee
and chairman of that meeting, Mr. E.L. Kerridge, indicated
support in principle for the proposal. He also suggested
that the Ontario Ministries of Culture and Recreation and
Community and Social Services might be asked to assist,
and a representative of Grand Council Treaty #9 indicated
that the Department of the Secretary of State and the
Ontario Indian Community Secretariat were being approached
for assistance.

I thought that you would like to be informed
directly about this proposal.

Yours sincerely,

John R. Kinley,
Executive Co-ordinator, and
Chairman,
Pickle Lake Manpower Committee.

Encl.

CAZØN

Z1

-77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

PICKLE LAKE HOTEL

PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT THE HON. MR. JUSTICE E. P. HARTT COMMISSIONER

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

PICKLE LAKE HOTEL
PICKLE LAKE
ONTARIO
POV 1K0

PRESENTED AT

PICKLE LAKE, ONTARIO
ON
DECEMBER 5, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

No. 159

PICKLE LAKE HOTEL

PICKLE LAKE

ONTARIO

POV 1K0

Royal Commission on the
Northern Environment

This exhibit is produced by

Kon Slenko

this 5 day of Dec 1977

Squawman

Mr. Commissioner:

I have several points I would like to present at this hearing, which are very broad and will be brief.

I am in favour of developing this area and any other area in Canada that has the resources that we require.

Our economy is in a very sad state and will worsen if we hold back on development. The population is increasing daily in Canada. Where are we going to obtain the money, materials, employment etc to maintain our increase in population. Just look at the unemployment rate today.

"Hold back on development.. attempt to decrease the birthrate... increase the welfare cheques... increase the unemployment payments... and borrow money from other countries.

Is this what our country is all about?"

The second point is lack of communications between our Ontario Government and their agencies and the people of Ontario.

Changes are being made by the government, whether it's improvements to highways, communications, local community developments etc. and on many occasions the local people who are affected by the changes are not made aware of the reasons for the changes. For example over \$4,000,000.00 will be spent over the period of two years to improve Highway 599 (Pickle Lake to Ignace). Is this just for the convenience of the residence of Pickle Lake, the trucking firms and a few other people who use our highway. I am not asking the Government to cease improvements to 599... there has to be other reasons for such a large expenditure over a short period. What are these reasons

Another example of lack of communications is the fact that we the general public of Pickle Lake and area were not made aware of this Commission until a few weeks ago. Our native people have been receiving information on the commission from day one, through newspapers and possibly other means of communications funded by Government monies. I am not going against our native people for being informed, all the more power to them. Aren't the local residence of Pickle Lake going to be affected by the outcome of this Commission.

The lack of participation of local residents during hearings, commissions and planning which affect us directly is almost non-existent. This I feel should be changed immediately.

As a concerned resident and business man north of the 50th let's try to catch up to progress and keep pace with the rest of our fellow Canadians.



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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

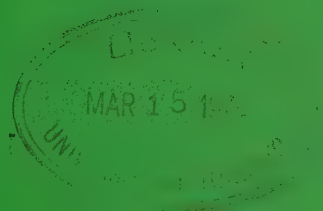
RHYS RISSMAN

PRESENTED AT

PICKLE LAKE, ONTARIO

ON

DECEMBER 5, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
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EXHIBIT # 160

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JANUARY 4, 1978

ORIGINAL SUBMISSION
CAN BE VIEWED AT THE
COMMISSION OFFICES AT
55 BLOOR STREET WEST,
TORONTO

Good evening, my name is Rhys Rissman. I am here as a resident of Pickle Lake and I am also a lifetime resident of Northwestern Ontario. In this community I hold two positions. The first being a technician with Bell Canada and the second being Fire Chief of the Pickle Lake Volunteer Fire Department.

I wish to stress the fact that the views and opinions that I am about to submit are my own and are not in any way influenced by these two positions.

I am pleased to see that Northwestern Ontario has gained some interest from the rest of Ontario. I would like to briefly cover some of the areas in which I believe there are problems. Some of these points affect Pickle Lake and others affect Northwestern Ontario generally.

For years Northwestern Ontario has been drained of its tax dollars and natural resources with a very small portion of this being returned in benefits.

In my travels north of this community, I am left with the impression that money spent on water, sewer, communications, etc. for our natives is not wanted by these people. We, and I say we meaning taxpayers living outside of these villages, are forcing our way of life upon these people. Natives of the north are basically transient. A good example of this is Lansdowne House. The government built several houses in this community for its residents. What did the natives do? They moved to Summer Beaver away from our way of life and now these houses stand empty.

This money could be spent in places like Pickle Lake where it would be more appreciated. This community being the heart of this northern area should have a fully equipped hospital. We now rely on air evacuation. The airport radio beacon here is so weak that aircraft have trouble picking up the signal as close as 20 miles.

In the case of bad weather we must rely upon a private ambulance from Umex Mines to drive a patient some 180 miles or 290 kilometers as you may prefer to Souix Lookout.

This brings me to my next topic - roads. The only road we have out of this community should have 24 hour coverage for snow removal. These roads should be completely sanded not just corners. I understand that salt requires a temperature that we don't often attain in these harsh winters but salt could be used in the spring and the fall to give us better roads for a longer period of time. This year I have not seen any salt on the roads. Could this be due to a salt cutback because it effects the lawns and orchards in southern Ontario. Believe me, you won't see any orchards or lawns along highway 599. There are salt cutbacks for all of Ontario. Standards which classour only road of escape as a snow packed maintenance and tell us we can't use studded tires because they tear up the pavement. What pavement? These are prime examples of the fact that people sitting behind a desk in Toronto who cannot visualize what northwestern Ontario looks like to say anything of Pickle Lake, should not be making the rules and regulations for this area.

The reduction in vehicle registration fees for Northwestern Ontario is a step in the proper direction. There could be several other reductions benefiting this area. An example would be lower income tax or a larger rent rebate in the tax structure. With millions of acres of land, it is insanity to be required to pay an average of \$12,000 for a small piece of land. The government could bring in effect a legislation such as the homesteading of years gone by. A hypothetical example would be if a person was willing to build a home and live 5 years on this land, he should be entitled to a 5 acre block of land for a nominal fee to cover part of the paper work involved.

As most people who live here are aware, alcoholism is a growing problem. I believe this could be curtailed with better recreation facilities. Larger grants should be available for recreation centres. These centres should have a minimum of a hockey rink, curling rink, and gymnasium.

Northwestern Ontario should have a second television channel such as CTV. If the cost of a network such as this is too high, then a government funded locally operated station could be the answer.

A second industry could be instituted here in Pickle Lake such as a paper mill. This would supply some of the much needed jobs for the country and aid in the growth of the community bringing along the much needed retail outlets. After all, forest products are a renewable resource.

Welfare should be completely abolished. There should be a disability pension only for those who require it. This brings to mind a case where a healthy looking native speaking English was in the welfare office asking for some money. This person was told they had received their money for this month and were required to wait until next month. At this the person asked for an advance. She was told this was not possible but there was about two hours of cleaning work at the community hall for which she would be paid. This person then pretended not to understand English and left.

Here in Pickle Lake we have a problem of native people and alcohol. This problem is the greatest when the Family Allowance cheques arrive. There are times when you must push your way through slobbering, intoxicated natives to get in and out of our local businesses. Several times while driving, I have been required to stop because an intoxicated native barely able to walk was staggering down the middle of the highway. I have been snow-mobiling and found intoxicated natives freezing to death lying in the snow banks in sub-freezing winter temperatures. I have helplessly watched hungry young native children stand outside the car in freezing temperatures while the parents were inside drinking. Raising our children in this atmosphere causes them to think that all natives are useless drunks. This is wrong, but try to tell a young child differently when this is commonly present. I must give credit to the Osnaburgh Band Council. By declaring Osnaburgh a dry reserve, this problem has lessened but has not been corrected. You may ask where are our police when this is happening. Well, Section 46, Subsections 3 & 4 of the liquor license Act states that "No person shall be in an intoxicated

condition in a public place or in any part of a residence that is used in common by persons occupying more than one dwelling therein. A police officer may arrest without warrant any person who he finds contravening subsection 3 where to do so is necessary to protect that person or another from injury. All this legislation does is allow the police to lock this person up in jail during the winter for his own protection. This does absolutely nothing for the problem in the summer. Summons are issued and these people are allowed to stagger about. The standard penalty is \$35.00 or 7 days with 2 weeks to pay the fine. This is such a reoccurring instance with some native people that it is standard procedure to allow warrants to accumulate to approximately 30 days before the person is shipped to Kenora, which is the nearest de-toc centre. A standard 1/3 is then taken off the sentence on a drunk charge so the person spends 20 days in the centre and released with a bus ticket and enough spending money to get back to Pickle Lake. All out of the tax payers pocket. To me as a bystander, it seems that these people know what the procedure is so if they want a trip out, they just make a total nuisance of themselves when in an intoxicated condition until they get sent to Kenora. A few days in Kenora after they have been released and on a bus back to Pickle Lake to start all over again. Now this could all change if we had a drunk persons act like Manitoba, which allows an intoxicated person to be locked up in jail until they are in a sober condition which is usually by morning with no charges being laid. The only cost involved would be for a night guard which is normal for winter any way. Thus reducing the cost for a drunk person from approximately \$200 to \$50. Thats a savings of approximately \$150 per drunk for the taxpayer.

The last item I wish to cover is hunting. Hunting is my heritage. I have a right to protect it. If non-resident hunting is to be allowed, then residents should have at least 3 weeks preferential hunting. This includes north of the 11th Base line, where the season opens on the same day for both resident and non-resident hunters.

Again I wish to say these are my own views and opinions.
Thank you.

CAZON

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-77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

OSNABURGH BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

OSNABURGH BAND
OSNABURGH
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
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TORONTO, ONTARIO
M4W 1A5

No. 161

Royal Commission on the
Northern Environment

This exhibit is produced by
Osnaburgh Band

this 6 day of Dec 19 77
S. J. [signature]

OSNABURGH BAND

CHIEF'S WELCOME

Mr. Commissioner

On behalf of the Osnaburgh Band of Indians, I welcome the Royal Commission on the Northern Environment. I welcome each and everyone, who have decided to participate in this hearing, on the Osnaburgh Reserve.

Before we start, I will take this opportunity to introduce a respected Elder of the community who will open this hearing with a traditional prayer and song.

Mr. Commissioner

The Royal Commission on the Northern Environment is welcomed by the people of the Osnaburgh Band. We welcome it for one reason only.

This legally recognized instrument will be used as a forum for change. The Osnaburgh Band intends to participate fully and with great faith in its integrity and impartiality. We will endeavour to impress upon the Commission about the negative impact of past, uncontrolled development on a Native culture and methods which can be used to offset this negative impact. We will attempt to show the Commission how further uncontrolled development of resources North of 50° parallel, without the consent and input of Native people, can only lead further to the complete destruction of this land and its people - mine and yours.

We also intend to show the Royal Commission on the Northern Environment about the alternatives to those massive, dehumanizing development schemes which are presently in planning stages.

We also intend to show the Royal Commission our faith and sincerity in trying to work towards active local government in our community.

Above all, we will prove that the land and the people are one.

Mr. Commissioner, the Osnaburgh Band of Indians welcomed a Commission, over 72 years ago, only several miles from here. The Commissioners who were accorded our traditional respect and hospitality "negotiated" the good will and friendship document now called the Treaty #9 or James Bay Treaty.

That document has now been proven to be a sham, a mockery of justice and a morally corrupt legal instrument through which my people have suffered immeasurably.

That document was used to wrest from our people, this vast land on which your Royal Commission now has a mandate to decide the future for. That land is ours.

That document has been used to subordinate a Native society, in all aspects of human endeavour, to the point where we had to press for this Royal Commission.

Between that first commission's visit and this commission's visit, 72 years of sad, unfortunate Native history has gone completely unnoticed, or has been completely condoned by the Canadian public. A Canadian public which is noted universally

for its generosity, its social conscience and sense of social justice.

"Missabay, the recognized Chief of the Band, then spoke, expressing the fears of the Indians, that if they signed the Treaty, they would be compelled to reside upon the reserve to be set apart for them, and would be deprived of the fishing and hunting privileges which they now enjoy. On being informed that their fears in regard to both of these matters were groundless, as their present manner of making their livelihood would in no way be interfered with, the Indians talked the matter over among themselves".

Mr. Commissioner, the hunting, fishing, trapping and gathering rights were signed for, in good faith and trust, are not the same rights we are presently enjoying. My people are now under great pressure to give up all their rights on this land. Already we see a vast network of bureaucrats, regulations, and red tape governing the rights we were told would never be interfered with. Those guaranteed rights are now controlled by the provincial, federal governments.

The consequences of that Treaty signing cannot be described vividly enough to make the Royal Commission realize the wrongs to which the people of the Osnaburgh Band have been subjected to. However, we will try.

The Osnaburgh Band's past relationship with white society in general, has been a relationship, which, in light of today's realities, can be described as destructive. The people from Osnaburgh have never been adequately informed, consulted nor listened to. If negotiations were held for any scheme, the Band was always on the defensive, always forced to negotiate with a bulldozer already on the doorstep.

We can recite a long, sad, morally supportable litany of past grievances, but our purpose today is to show the Commission how we expect the Royal Commission to proceed with its role in determining the future of Nishnawbe-Aski. However, I will illustrate what I just said.

In the recent past, the Osnaburgh community has had to deal with the expansion of the white man's economic religion which dictates that resources be exploited, and that man and land be damned.

Our area was thrown open by the discovery of gold in Central Patricia and Pickle Crow. Gold which was discovered by members of the Osnaburgh Band, and from which discovery the Band has not benefitted.

To reach the strike and to bring in the necessary equipment, a road was required. Therefore, the then Department of Highways undertook the negotiations for the surrender of reserve land upon which the road was constructed. To this date, the Osnaburgh Band knows that these negotiations, though barely legal, are morally insupportable and that the compensations were inadequate. It is similar to the damming of the Albany River to generate the necessary power source to service the mines. That damming created flood conditions ruining reserve land, gardens, homes, and graveyards. Again, negotiations and compensations were inadequate.

We were then forced to relocate from Osnaburgh Reserve 63A (site of signing of Treaty #9) to this present site. We were not asked for any input on possible sites but were rather told to relocate to this site by our legal trustees, the Department of Indian Affairs.

This present site holds numerous physical drawbacks inhibiting our proposed initiatives to develop the community. The possibility for water and sewer systems, sanitary cesspools and toilets, garbage dumps are seriously hindered by overburden 2 to 4 feet deep in most places, swamps and marshes in other places. Our drinking source, the lake which you see nearby, is shallow, polluted by contaminated run-off. Run-off which could have been sharply reduced if this site had not been clear-cut.

There are far better sites on the two reserves, 63A and 63B for a community. Sooner or later, we will build on them.

The development of the Umex base metal mine in Pickle Lake, in which we had hoped to benefit greatly from, turned out to be the same as other past mining developments. The method of consultations were an exercise in futility, since it was largely a public relations snow job.

Recently, the Ministry of Natural Resources came forth with a new wild rice harvesting proposal. The Osnaburgh Band is against those proposed changes in the wild rice harvesting regulations. We have had no input in the development of that proposal. Nor have we yet been informed directly.

The Ministry of Natural Resources who already regulate hunting, fishing, trapping privileges for most of Ontario and even our Treaty rights, has now seen fit to throw open the Osnaburgh Band's wild rice harvesting area to anyone, Native, non-Native, even corporations and companies.

Our economic future is linked with our proposed development of our wild rice fields. We are presently working on an alternative proposal regarding wild rice and will make them known to the appropriate Ministry, when they are ready.

We do not intend to give up those harvesting rights for which we are greatly dependent on, now and in our future.

Mr. Commissioner, what we are saying is that, in all our dealings, to date, with the white man, we have had to give up a chunk of ourselves, to satisfy the whims of society which hungers for the dollar bill.

In all aspects of human endeavour, be it spiritual, social, cultural, economic, etc. we have lost much, but the Declaration of Nishnawbe-Aski makes a change in our relationship with white society.

Our experiences have been hard but a valuable learning experience for those who wish to learn. We are now very much aware of the past: as your Commission should be, much more careful and skeptical for the present, and very much more determined and confident of our future.

The people of the Osnaburgh Band, basing their knowledge on past experiences, have every right to see with great apprehension the implementation of the numerous, massive resource development schemes which now face us. One of our greatest concerns is that all our northern relatives will be seriously injured if massive development schemes are allowed to go ahead, at this time. We know what has happened to us, and we do not wish to see that take place with them.

The water diversions scheme, the proposed Polar Gas Pipeline, the proposed Reed Paper expansion, the proposed development of iron ore deposits only a few miles from the Osnaburgh Reserve 63A are all seen by people of Osnaburgh as major threats to our goal of active local government.

We must and we will establish our community before we will consider these resource development projects. I would like to mention a few of them.

Water Diversion

The diverting and harnessing of the Albany River will create havoc with the land, our fishing development proposal, our proposed trapping proposal, our proposal to develop our wild rice. You see, Mr. Commissioner, we are developing our alternatives to welfare, unemployment, alcohol abuse, and dependence on our legal trustees; the Department of Indian Affairs.

But we need time to establish these and time is what we all have in great abundance, if we put it in its proper place.

The damning of the Albany River is seen to create extensive flood conditions covering prime trapping ground, prime fishing grounds and above all, prime wild rice paddies we have developed. Furthermore, to flood this land eastward of the Osnaburgh Reserve is to also desecrate numerous graveyards for our ancestors, who are burried in that area.

We have seen this, already in the past, when Ontario Hydro constructed a small dam in order to generate electricity for the mining towns which are north of us. That dam is right between Osnaburgh Reserves 63A and 63B.

The only aspect which will be different is in its size and its inherent environmental affects.

The Polar Gas Pipeline

This pipeline which is to run near the Osnaburgh Reserve can also create more extensive negative disadvantages if it is allowed to go ahead now. Again, caribou, moose, fur-bearing animals, graveyards, wild rice paddies and indeed our economic proposals are threatened. This is not to mention our already fragile Native culture and social life.

The Reed Paper Expansion

The people of the Osnaburgh Band do not know where this scheme originated but it is absolutely absurd. Approximately 19,000 square miles of forested area, home of thousands of game animals, fur-bearing animals, home for generations of Native people, is to be completely clear-cut.

And then we are told that this ~~ore~~ will regenerate another forest which will be better than the one which is now here. What the Great Spirit has created, man cannot recreate something more beautiful or beneficial. Has the dollar sign replaced the Great Spirit in religion?

The Steep Rock Iron Ore Development Proposal

This proposed development, Mr. Hartt, is right beside our Reserve. That development was put on the shelf only because they needed an opportunity to develop a market for the iron ore, and the financing to ensure its go-ahead. Furthermore, that development is downstream from our reserve.

The people of the Osnaburgh Band are not forgetting this development proposal, contrary to what some people may think.

I have mentioned each and everyone of those development schemes lightly at this time because I feel that my people can express themselves far better and with far greater insight and eloquence than I can. We want that opportunity.

We support the Royal Commission on the Northern Environment because we are seeking a better future through it. Our beliefs and our way of life demands that we must exhaust all peaceful methods to get the changes we are striving for.

We repeated a similar story to your Commission in the hope that your Commission will LISTEN. And maybe what we say will begin to take root and emerge as a viable alternative, when your Commission concludes its' final findings.

Therefore, the people of the Osnaburgh Band are strongly recommending the adoption , by the Royal Commission on the Northern Environment to the following course of action; to help it fulfil its vast mandate.

We recommend very strongly :

- (1.) an immediate contact to the Ministry of Natural Resources to demand that the Ministry stop the implementation of their proposal to revise present wild rice regulations. This step is a priority, Mr. Commissioner, because the implementation of those revised regulations, now at this stage in your Commission's work and our work will effectively wipe out our future economic base and your Commission's integrity and your impartiality.

To date, we have not had the time nor the human and financial resources to develop a sound working wild rice proposal. We do know what we want. It's only a matter of

time for our Band to have the necessary data; the financing to put our proposal for wild rice development to work.

The Osnaburgh Band would like to see a three-year period or to the end of your Commission's mandate, during which they will conduct their ricing work.

- (2) That the Royal Commission on the Northern Environment conduct an exhaustive case study of the Osnaburgh-Pickle Lake area, before it attempts to grapple with the rest of it's vast mandate.

This case study would have to be a formal study, based on technical, professional evidence, and testimony should be under oath.

- (3) That the Royal Commission on the Northern Environment conduct an informal community hearing at the Osnaburgh Reserve. Testimony would be under oath. Only then will the Osnaburgh people bring out all of their experiences, fears, hopes, etc. in the face of the future. You will hear for yourself, Mr. Commissioner, and in just detail, what I have outlined briefly in this presentation. We expect to see you shortly; and only then, will the real story of how economic development has hurt our people, time and time again, be told.
- (4) That the Royal Commission on the Northern Environment review all existing environmental assessment mechanisms on resource development projects and effect the necessary change. The Osnaburgh Band have always stated that these existing mechanisms are inadequate and truly valueless.
- (5) That the Royal Commission on the Northern Environment recommend to the federal and provincial governments, a moratorium on all major development projects north and south of the 50th parallel, until the Royal Commission has concluded its work.
- (6) Finally, that the Royal Commission on the Northern Environment recommend to the governments of Canada, in its final findings, the renegotiation of Treaty #9.

In closing, I would like to impress upon the Commissioner that these recommendations be adopted as stated by my people; because these recommendations are crucial, necessary and reasonable.

Mr. Hartt, my people, from this day forth, and until you conclude your work, will remember you in their prayers. We pray for you because we know that you will require super-human strength, courage, and integrity if you are to fulfill your mandate, and if you are to convey our message across to the people of Canada.

CAZON

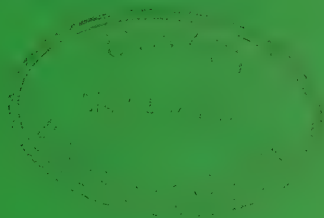
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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

CAT LAKE RESERVE



PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO
THE ROYAL COMMISSION ON
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416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

No. 162

162

Royal Commission on the
Northern Environment

This exhibit is produced by

Chief Jasper Keesicqueyash

this 6 day of Dec 1977

Squimish

PRESENTATION

to

JUSTICE PATRICK HARTT

of the

ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT

by

CHIEF JASPER KEESICQUEYASH

CAT LAKE

Mr. Commissioner, I welcome you to our area of Ontario, and thank you for this opportunity to speak with you.

I would like to tell you about our reserve, Cat Lake 63C, which is located 72 miles northwest of Pickle Lake.

OUR PAST

We have seen mention, in the Hudson Bay's records, of a post on Cat Lake in 1798; but we do not know how early this post was built there. The elders say that even before the time of the Hudson Bay Company, there was an agent, a Frenchman, of the Northwest Trading Company. He lived amongst our people and traded valuable axes and tools for the furs we trapped.

Traditionally, we moved around in small groups, never settling in one place. We went where the hunting, fishing, trapping and food harvesting was best, according to the seasons. When the first trading post was established however, the people began to gather there in the summer months.

It was during the winter of 1905 that a mysterious death occurred at a campsite near the post of Cat Lake. The following spring, in the same year, a policeman arrived from Kenora. He took back with him ten to twelve canoes of our people who knew of what had happened.

It was on this return trip to Kenora, between the LacSeul River and Lake St. Joseph, around Root Portage, that the Cat Lake group encountered another canoe party heading north. They set up camp together for the night.

The white people travelling in the other party said that they were on their way to Osnaburgh to make a treaty with the people living there. The commissioner talked about the Treaty and asked the people to think about it and give him their decision by the following morning. Our people

were very reluctant to give an answer to such a serious question. Usually these matters were considered for a very long time, at least five years.

The following morning, although the Cat Lake party could not give their answer to the signing of this important paper, the commissioners gave them their first treaty payment from a chest of money. The commissioner then headed for Osnaburgh and our people continued on to Kenora. When Missabay signed the treaty in Osnaburgh he did so on behalf of all the people from Cat Lake area.

In later years, we are told that as many as thirty canoes would travel from Cat Lake to Osnaburgh to receive their treaty payments. Only in 1928 or 1929 did the Indian agent come to Cat Lake for the first time.

Other than the annual treaty payment, our elders can remember very few benefits we received from the government for signing the Treaty. We did receive balls of twine for net-making. Farm tools, potatoes and other seeds were sent to each family, although noone knew how to farm and these things went to waste. On occasion, rations were authorized by the government through the Hudson Bay Company for the old and disabled.

In 1936, the Anglican Church started a summer day school and a young man from Winnipeg came to teach. This school continued for over ten years, which is why many of the adults in Cat Lake speak and understand the English language.

It wasn't until 1940 that our land was surveyed and we were allotted a reserve.

In 1954, Indian Affairs erected the first day school in Cat Lake.

In 1970, we were given our own band status and I was elected the first Chief of Cat Lake. Before that time, we had only a head councillor and the Chief was in Osnaburgh.

THE PRESENT

Things have improved a great deal since 1970. There are three hundred people living in Cat Lake now. We have a new band office, a nursing clinic, and a recently completed four-classroom school. We are also constructing a recreation centre. This past year we built six new houses on the reserve.

The majority of our people still commercial fish, trap and hunt for a living, but it is becoming more and more difficult to pursue our traditional lifestyle. American hunters are overkilling the animals. The fly-in outfitters bring these hunters and fishermen to their camps in our area. We do not even guide for these people. We need these animals to live from, but the Americans only hunt to show off. They destroy the property on our traplines, steal our nets; and pilots have taken the gas drums we use for fishing. These people seem to have no respect for our environment.

Lately we have seen government people camping in the bush. They have been marking the trees and doing surveys. We do not know why they are doing this. Other people have been examining the trees, the plants, and the fish in the lakes. They have permits from the Ministry of Natural Resources, but they will not tell us what they are doing. This is happening only six miles from our community. We do not feel free on our traplines as we once did. We often see planes flying over and checking on what we are doing.

Trapping, hunting and fishing are very important to us. This is the life that was given to us by the Great Spirit and it is important that the animals should be protected in order that we may continue to live the way we have chosen. White people think that we are not using the land anymore but when you come and visit our community you will know that this is not true.

We have plans for the future, but we will need assistance to develop our own economy based on our traditional life style of fishing, hunting and trapping.

We have also heard of the plans that the white people have for this land - about the Reed proposal, the pipeline, and the diversion of our rivers for electricity.

We have a great respect for the words of our elders; and these are some of the things that they have told us that I would like to pass on to you:

"White people were given a certain lifestyle (the one that is based on industry, farming, and working regular hours), and they are meant by the Great Spirit to live this way. Indian people were also given a way of life - that of hunting, fishing, trapping and living off the land. One way of life should not destroy the other. We know that if we do not continue to use the kind of life we were given, it will be taken away from us."

An elder also has told us about authority and responsibility.

"An earthly queen is head of the government in Canada. We also have a queen in our spiritual or heavenly life who we turn to for guidance in times of hardship. In such times we also turn to our earthly queen who is the government and its workers to assist us."

The people who run the government and the people who work in the Department of Indian Affairs have a great responsibility to the people they serve, and many times the quality of those government workers is not what it should be.

Justice Hartt, we have heard that you have said that you cannot promise anything to our people. This is as it must be. It is up to the Indian people to work hard together to resolve our own problems, and not

always to rely on the government. We will, however, need cooperation and help from time to time. We are looking to you to find new ways that this assistance can be made more beneficial to us.

I ask you to come to our reserve and see what a beautiful place it is. You will see what isolation is like. You will see why we are concerned that our medical services are not what they should be. You will see that there is a great difference as to how the Indian people and the white people live, even on the reserve. You will hear the many concerns and hopes that our people would like to share with you.

I would like to leave you with this advice. Our first experience with the Commissioners in 1905, that I related earlier, was not one that brought good things to our people. We hope that, unlike the first commissioners, you will not be in any big hurry to make your decisions. Like the signing of Treaty 9, your job is a very serious one that will take time and great strength.

Thank you for listening to what I have to say. I hope that you will come to Cat Lake very soon and give the rest of my people an opportunity to talk to you and show you our hospitality.

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-77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT
BY

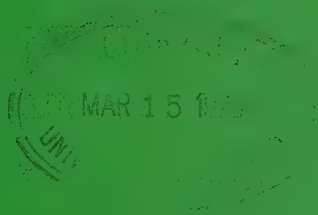
MR. JOHN COOK

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

Levius Wesley
Slate Falls

PRESENTED AT

OSNABURGH

ON

December 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
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EXHIBIT # 164

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J. Vignati

January 3, 1978

ORIGINAL SUBMISSION
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55 BLOOR STREET WEST,
TORONTO

HYDRO & DAMS

Mr. Hartt What I think about Hydro.

This is a big project. that are going to be closed, by Dam's
What I'm taking about is my rivers. It's going to destroy lot's
of land and animal's and traplines.

I agree with this Chief of Lac. Saul Because the graves were
destroy here where I was rased. A dam was built here in Lake
St. Joe and it destroyed lot's of land. this going to happen
the same way that are go to be closed. I work for Inland
Waters and this is how I know about the flooding and destroying.
Does that mean the water is going to be running into the States.
if they are going to sell it why don't they it like gas at
store's. instead of making dams. Well we don't like it because
we won't make any money out of it. Mybe only two or more will
make money by these dams. or maybe just the goverment. Himself.
God made this earth to live not to be sold and destroyed and
fought over.

If God came to earth would you be able to by this earth off
him I don't think you could I don't think any buddy could.
When Queen Victrioa came our land she shock hands with the
Indian. She ask if she could live with the Indians she said
she won't thake any thing from us she said that she only whants
to live here. She point the sun that's much she whanted to live
here and promised the Indians things and agreesments and every-
things gone disappeared the man should keep his promise.

Levius Wesley

POLAR GAS

Hey, Mr. Hartt This what I though about the five question
that are ask about.

"Polar Gas": I don't understand much about this pipeline that's
going to run across our native land. Why do'se there have to be
a pipeline the pipeline well cause a lot of trouble. So people
say that it well never break God only know's my opiion is it would
be beater to haul it by air or big gas tankers. the people would
make a living who run these big machines, but if there is a pipe-
line only two people or more would make lots of money or maybe
just the goverment himslef. I certinety don't agree with this
idia. Look at it this way if there is a pipeline the Indians
wouldn't make any money and also they would destroy trapping
grounds and big lakes that are fished.

Levius Wesley
Slate Falls Ont.

"MINES"

Mr. Hartt Now what about mines like Onakawaur Mines there is going to be railroad to go in the mines If that happens there is going to be more Americans and they with bug in our way and we will lose our fishing hunting by the Americans. Look at hiway 599 all we see is A Americans were we should be I don't that the idia for myself.

"URANIUM"

Mr. Hartt. What about Urianium I don;t known much about it. Will all I know there is two things about it it's poison any buddy who eat's or drinks it will cause death. Mainly animals and birds. I don't think unranium is a resonable think to mine they only make a tomick bomb out of it and if there a war it going to be use and it's going to kill lot's of people. It's not life Uniuranium is death. God bless you and I hope you the best were you go.

Levius Wesley
Slate Falls

REED PAPER COMPANY.

Mr. Hartt What I think about Reed is it's a big business that what's going on that's a lot of land that's going to be striped I'm wondering why Reed got a big licience like all at once to strip the land. I don't think it's a good idia to ge a big licience all at once. it would be better to get a small licience and do a little at once. What the traper's going to do when the land is striped. Some place I understand it's going to take maybe 100 or 200 years probably to have a full grown tree. The animals will flee from the striped land how's the trapper to live when all the animals are gone. I hear there is going to three mills and they are going to pollute water and air fish will die and animals who drink it will die. Why do they whant to do this if they known they there going to destroye lot's of things. it's all going to be machiory and nobudy much will work. the paper is not for me it's for the white man.

Levius Wesley
Slate Falls.

CA20N

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- 77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

JAMES WABOOSE

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

James Waboose
Slate Falls

PRESENTED AT

Osnaburgh

on

December 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
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MANULIFE CENTRE
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[Signature]

January 4, 1978

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55 BLOOR STREET WEST,
TORONTO

POLAR GAS

Mr. Hartt I'm James Waboose.

I don't agree what the White Man is doing to our land.

If the pipe breaks we wouldn't have anything to live from and all animals would die and some people would get killed.

Your pipeline is danger to us and it's a disgrace and harming liveing creatures. Mr. Hartt would you like it if the Indians laided a pipeline throw your yard I don't think so. The Indians don't like it either so do you see what we feel for our Land.

The Indians wouldn't get anything for it so I don't like the Idia. So I say for it take it someplace else.

James Waboose

VIA

Slate Falls

SIOUX LOOKOUT, Ontario.

REED PAPER

Well for one thing about Reed is that I don't need his paper to use when I go to the bathroom. There is plenty Mos. I would use! Beside Indians wouldn't have any homes because Indians built there houses with logs. The Indians wouldn't work either because the machines would do all the work. But if there weren't any machines it would thack about six to eight guys. Beside I don't want any of my trees cut down by whiteman and get nothing for it. So why do'sn't Reed use his own trees that grows behind there yards don't use ours. We care for ours too man. Would you like a house made of stumps. Well I don't like it. I say no the the five things that are listed.

James Waboose

Slate Falls

VIA

SIOUX LOOKOUT, Ontario

Hydro Dam's

Mr. Hartt I agree with Mr. Chief Lac Saul because I've seen graves destroyed in L. St. Joe cause by Hydro Dams. The Hydro Dams destroyed Indians ways of servial and killed animals like beyar-otter-muskrats caus by ice that fell when the dam was opened. How's the Indians going to live in the further. I've seen island washed away and trees were ruined caused by high water. Would you like it like seeing your past away relivtes and friends washed along the shore. I don't think you would like so do we. Wild Rice beds were ruined and muskegs were ruined where the water animals lived like bever otter muskrat mink. So I say that there shell be no dams!

James Waboose

Slate falls

SIOUX LOOKOUT, Ontario

VIA

URAMIUM

I don't know much about this uranium but I refuss to have it taken by Whitman because it should be the Indians who do the work and selling these stuff to the whitman. Because I heard it's very valeable. But right now I say not to let the whiteman put one foot on our Land and destroye it. Beside it would be dangerous who handle it. If it go's in the river its going to kill everything like fish and animals and people who don't know anything about. So I don't even like anything that what's going be done in our land. I just whant everything to stop let us be leave us alone

James Waboose

VIA

Slate falls

SIOUX LOOKOUT, Ontario

MINES

If mines started we would lose or fishing and more Americans would come and they would pollutte water and we would lose trapping to. Mostly the fish would all die by the mine and the animals who drink it would be destroyed so would the Indians too. Would you drink polluted water. I wouldn't drink it. The air would be polluttet to and flying animals would die too. Many many more white people would come and take away Indian land and Indians wouldn't have anyplace to go! So I say I don't like the Indians lose there land because the further kids wouldn't have anything.

James Waboose

VIA

Slate falls

SIOUX LOOKOUT, Ontario

MY OWN THOUGHTS

Well for thing I whant to say is Leo-Bernier is nothing but a bag of hot-air like what he saided he's not even a friend to the Indian's not even me. for sure I don't think he was even elected last voting he was lying because he whant the job because he's one of the guys that whant to destroye our land. So why don't the Whiteman leave us alone the reason why I'm say is I hate to see my land go to waste and I have surived by it so this most be stoped. Beside our great spreits are at our hand and many things that Whiteman dosn't know.

James Waboose
VIFI Slate Falls
SIOUS LOOKOUT, Ontario

CAZON

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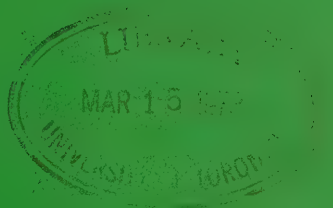
SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

CARIBOU LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E.P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

CARIBOU LAKE BAND
WEAGAMOW
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
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N.C.C.B. - HISTORY

We are concerned for the people of this community, for their source of livelihood and their rights to the reserve lands. We are not concerned mainly of the people of today but of those who will grow up and live in this community of ours. These, too, will live on this reserve.

In the year, 1938, the only white men seen were the land surveyors and the mine surveyors. At that time our people lived in peace and harmony. They did not have to worry as they were free to do as they pleased. They were not told how much they should take from this land. Quotas to kill fur-bearing animals were unheard of. They were not told which season they should do their fishing. They lived off of the land that the Almighty had intended them to do from the beginning of time.

When God made this world that we live in, He made it in six days. On the sixth day He saw that everything was ready so He gave His blessing. He said that all things created were for Man. This meant all the fishes, all the animals, all rivers, lakes, hills, trees, rocks, soil, sand, clay, gravel, mud and everything under the face of the earth that are of value.

The Indians were the first to inhabit this country now known as Canada. The white man came from across the oceans to make this his country, also, but seems that they have taken over the whole land and the things that come from the earth itself. Namely: silver, gold, nickel and other valuable rock and mineral. These substances, we feel, rightfully belong to the Indian people. We scarcely obtain things that are of value.

My thoughts are of the present- 1977. In the south there are paved roads, highways, huge planes, railroads, big, tall buildings used for factories or for recreation and big machines that are used to supply energy for mechanical purposes. There are so many things that the people of the south own that we people from the north do not own. We are poor compared to the people of the south. I feel some of these things should belong to us in exchange for all of the things that white man takes for free from our land.

Our settlements are small compared to the big towns of the south. Here we have an airstrip, a Nursing Station and schools but they are far from being the modern airports, hospitals and schools in the south. The housing material provided for the Indians are of low cost and bad quality.

I feel our people are forgotten by the white man. White man is rich and has power because he can take all that he can whenever he wants to from this land. And even though the Indians are looked down upon we only ask for one thing. This one thing is that the promise be kept sacred that was made by His Majesty's Commissioners to the Indian people in 1906 when they were asked to sign the Treaty. This took place at James Bay. In the promise the Commissioner made he swore by two of God's creation that the Government would always take in consideration the Indian people.

The meeting held at James Bay was not quite two hours long and it seems that the Indians were not given much time to think over and consider the decision that was made to them. They signed the paper that was to make them Treaty. Some of the words in the promise were "As long as the sun shines and as long as the rivers run" would the white man care for the Indians.

Considering all that I've said let it be understood that we are not resentful nor do we hate but everything that I have said is the truth and can be seen.

We are friendly to all the white men that are around us although white man can frighten us sometime when they do things that are a threat to our source of livelihood or to the earth itself. I can honestly say that some of the things that I have mentioned are a benefit to us and are for our use. One of the things that is a threat to the fish and animals are the dams that are built to provide power.

A brief look at our community may not look much but we are rich in natural resources that I will name below.

Our settlement became a reserve on the 8th day of May, 1973. This was the time the ordering council told us our reserve number was 87. The survey was done on the 6th. of December, 1972.

The overall size of our reserve is 36 sq. mi. and it it we have: spruce, poplar, birch, jackpine, balsam, rock, sand, clay, mud, soil, ~~sad~~ gravel. Our fish and game is still plentiful. We have: pickeral, pike, white fish, a few sturgeon, suckers and eel-like fish. Our game consists of moose, bear, caribou, ducks, loon and a variety of birds both big and small. Our fur-bearing animals are mostly beaver, otter, fisher, mink, muskrat, marten and lynx.

We try not to use up the natural resources that are available to us at present as we know our children and their children will also use them in the future.

Our lake water is still good for drinking and our fishes are still good for eating and gor selling. Our game is also still plentiful and provides our people with food. The Almighty provided our people these things and He expects us to have good use of them.

We also do not have to pay for certain things like taxes. Our people were given Certificate of Exemption so that they need not pay for sales tax. Also, if our people are employed inside the reserve Income Tax is not deducted. We also do not pay Gasoline Tax, Hospital Insurance and if we have vehicles Driver's License are not stressed unless if they go outside of the reserve. Intoxication is not a major problem as alcoholic beverages are prohibited within the reserve.

At our Band Office our staff handles the Core Funding money, the Capital and the Welfare money. We also handle small contracts and the men that work at various jobs are paid from the Band Office.

The lands that are reserved especially for exclusive occupation by the Indian people are granted by the Government. The reserve belong to the Indians but there are advantages and disadvantages living on a reserve.

One disadvantage to the Chief and Council is that they cannot make important decisions unless it is approved by the people in Ottawa or Toronto. Namely decisions that concern the the reserve. The way I see it the people in Ottawa and Toronto may as well be the Chiefs for our reserve as they are the ones that make all the rules and regulations and policies for the Indians that live on the reserves.

When the people in Ottawa and Toronto decide to make a policy they do not consult with the Chief and Council to ask them whether or not they approve of the policy. We do not know anything about it until all the decisions are made and get them in the mail.

There was a letter sent in to the Chief and Council that said: If a white man came to the community to a construction business and if the thing constructed would be of service to the community then they should obtain things from the reserves at no cost. I cannot accept the fact that a white man would construct an airstrip if it was not going to be profitable for him. Building an airstrip costs money and even at present they have funds to pay for the maintenance of this airstrip. Yet they say they say the strip does not make a profit

The airstrip provide the pilots and the airlines business to fly in and out with passengers and freight. Planes come in everyday and in order for a pilot to get wages he has to fly so this is why I feel the strip is providing good business for the airlines.

I feel the Chief and Council had every right to set the rate for gravel taken from within the reserve even if the building of the strip was provided to be of service to the community. And I also feel the Chief and the Council have the right to make decisions and if needed some necessary changes as they always say the strip belongs to the people of this community.

I will give you an idea of how much gravel was taken from within the reserve. The runway itself is three thousand feet by seven hundred feet and this is not counting the access road that was made plus the parking place for the planes. For all this gravel taken we did not receive a nickel.

If we were to go and ask from the white man material that we needed to use for constructing they would not give us the material for free. There would be a rate for every little thing that we bought. And for the way white man is treating us we do not complain but take it and bear it. I know the strip is a benefit to us in some ways. One is that we get our mail every day even during freeze-up and break-up. We also get our freight in but cost of food is the same. We can also send out sick people anytime to the hospital by transportation via airstrip.

The first Treaty for the North Caribou Lake Band of Indians took place at Windigo River in the year 1930. At the time there were 195 present.

During this time these people spoke only one dialect. Their writing was all in syllabics and they had one denomination only. The only white people who were in contact with these Band of Indians were the Manager of the outpost and the Minister. They were there to be of service to these Indians. They lived in peace and happiness and only heard a vague rumour that the white men would come and rule the land.

The next time these Band of Indians seen was in 1938 by mine surveyors. This was the same Band of Indians at the Treaty that took place at Windigo River in 1930. At this time there were 61 families comprising 44 men, 54 women, 51 boys and 61 girls.

Today the population of the North Caribou Lake Band totals 475. There are 99 families comprising 230 adults, 107 boys and 138 girls. We have 14 non-treaty living within the reserve. These are: the Bay Manager, two pilots, three nurses, seven teachers and one adult teacher.

Available assets in our community are the schools, the Bay Store, the Co-op Store, a Band Coffee Shop, a fish house, an ice house, a Post Office, a Band Office and three churches. The denominations are: Anglican, Native Evangelical and the Penticostal Church. Our communication within the community are the telephone by Bell Canada. For outside communication there are four radios. They belong to the Bell Canada, the Bay, the Health and Welfare and one Band Radio. There is also an airstrip in the reserve.

The Band itself owns: one bull-dozer, one skidder, one tractor, one saw-mill, one planer, one tug, and one plane.

Fulltime employment for the Indian people are at the Bay store that employs 5. The Health and Welfare employs 4, the Coffee Shop-2, MTC- 2, the Band Office- 3, the Post Office- 1 and the school- 4.

Trapping

Another historic dependency of the native people is the trapping of the wild fur-bearing animals. Over the years they have been known to trap only at certain seasons and usually at this certain time the price of fur are high. When they feel that the fur on the animals are good then they will go out to their trapping areas. Not only do they trap for the fur that they can get, they also kill certain animals for food. The beaver, the lynx and the muskrat provide meat that is good for eating. Fur-bearing animals are the beaver, the otter, the fisher, the muskrat, the mink, the lynx, the marten, the wolf, the weasle and the squirrel. Our people love these animals as these animals provide for them. Trapping is still done at the present time.

All throughout the North the natives still do trapping. A report that in a five year span said that fur sold came up to a total of \$479,580.08. This involved four settlements: Bearskin Lake, Sachigo Lake, Muskrat Dam and Weagamow Lake. There are approximately 40 settlements in the north and they could have made 10 times more the amount if all of these communities have trapped, too.

This is why we feel that the white man should consider the trapping and the trapping areas that belong to our people. Not only for the lands for but also for the fur-bearing animals that live on land and in the waters.

We try to preserve our wildlife because we know that God created the animals for a purpose. We did not create them for us to destroy them needlessly whether it be by unclean things that may harm them.

We should try to preserve these animals because they serve a purpose to us. We should use them the right way. For example: when a hunter kills a moose, caribou or other animals he should not waste any of the meat that is suitable for food.

We should not waste anything that God has provided for us.

Fishing

Fishing has been important to our people in the past and it still is at present. Indians and white people alike have had the knowledge of fishing for a long time. They know that if they set out a net in a lake or fishing by rod that they will get fish either way. They know that fish are good for food and most of them love to eat fish. This is one of the things that Indian people do a lot of. They fish in the winter using nets. Even before they had the nets they were known to get fish by using rods during the winter. They had to have fish for food.

In 1950 to 1953 it was decided that the Indians would do commercial fishing. This was good as they received money for the fish that they sold. At that time employment was hard to get.

Even today they still do commercial fishing. I am not talking about our community alone. I am including the other small settlements throughout the North. The Indian people enjoy doing this work as they know if their fishing is successful the more money they will make.

This year 1976-77 the communities of Bearskin Lake, Côt Lake, Deer Lake, King Fisher Lake, Kasabonika, MacDowell, New Osnaburg, Pikanigikum, Poplar Hill, Weagamow Lake, Sandy Lake, Sachigo Lake and Wunnumin Lake were involved in commercial fishing. In the year 1976 fish sold was 361,044 pounds. In 1977 they sold 535,000 pounds.

Not only to they do commercial fishing but they also depend on the fish for food. I would say approximately 75% of the people benefit from fishing during the winter and summer. We know, for a fact, that our people depend on fishing, either for commercial reasons or for food.

If the big projects get underway there will be a lot of changes within the area.

For example: the cutting forest area, the mines, the pipeline and the dams that will be constructed will have an effect on nature. We know there will be climatic changes caused by these projects. The lakes will be polluted and this will affect the fish. In return this will affect our people that depend on these for their livelihood.

We strongly believe that God created the fish so that humans will benefit from them. We do not want to see that they are destroyed needlessly. We should make sure that they are used the right way. They, too, have within them the instincts for survival.

The people who will be responsible for the projects should put in consideration, the Indian people who depend on the fish for money and for food.

Forest Fires

Whenever a forest fire breaks out in our area the people responsible for fire control do not seem to be concerned. They only make sure that our homes, belongings, churches, schools, stores and Nursing Station are not destroyed by fires but if a fire happens to be away from the settlement they do not bother to check it. They give us the idea that they do not care that we lose our trapping areas in the fires and that many of the fur-bearing animals are destroyed by these fires.

It is different in the south. Whenever a fire breaks out they keep a close watch and will have the fire extinguished. They do this not only if the fire is near a town but if the fire occurs in the 'intensive protection zone'. They fly men to fight the fires and this involves a great amount of money. They keep a close check on the fires and even on the radio you hear that this many acres have burned and how many major fires are still burning. But they will not mention our area which is north of 50°. They will not mention that so much of our area has been completely demolished by fires.

This is one of the ways that we know that the white man does not care for our lands or for our communities. Funds are not provided to be used in case of fire and there are not any regulations concerning fires that occur north of 50°.

They should be more concerned for us and for our lands. Many of the things that we rely on are destroyed like the fur-bearing animals and the trees of the forests. When the trees are destroyed by a fire, it will be a good many years before the trees will grow again. They should be more concerned for our lands and for our wildlife and to ensure that they are not destroyed by the fires that occur every year.

Forest Cutting

Before the cutting down of the forest for the mill complex gets underway the people responsible for this project should consider the animals of the forests and of those who live in the lakes and rivers. They also should consider the trees that will be cut down and to ensure that these will grow again. And if the cutting of these will have any effects on the rivers and lakes.

Employment and money are two of the basic needs in this life in order to survive. If a person has no job and no money it is almost impossible for him to survive. Even, we, recognize the importance of these. But the most important are the lives of the people who live on this earth. These lives are not to be destroyed. These are here for a reason. This includes the lives of animals and all living creatures. The humans and the animals are here on earth for a short period of time. These animals were created to serve a purpose to us. They provide food for us and also for other things but we are not to use this reason to put them out extinction.

To create substances that will harm the fish and animals is also wrong. If these substances harm them they will be unfit for sale or for food. If they are then unfit for eating they might then be harmful to the people who depend on them for food.

We also have to consider the people and the population that grows every year within the settlements. The children will grow up and will live off of this land.

We are satisfied with the way that we live at the present. God put in us the instincts to love the animals of the forests, the fishes and to depend on these for our livelihood. We do not want to have to give these up as they are important to us and for our survival.

Construction of the Dams

Before the dams are built the people responsible for the construction of these should consider whether or not it will do harm to nature. Dams are necessary for certain reasons. Obtaining power is one of the reasons and we know power can be a great help to the people but there is also the harm it can do to nature by the construction of these dams.

Take for example: if a dam is built and there is a community situated down stream it may happen that the water level rises to an extent that it floods the community. The homes, the docks and other belongings can be destroyed. Even if they did not lose all of the things mentioned it is possible that this can happen especially if the settlement is situated on low ground. It can lead to the abandonment of a community. Things like forest growth can also be hindered.

When they build a dam they do not consider what will happen to the community near-by. If it resulted in losing a home and belongings the things lost would not be replaced right away. The Government people are slow to listen and to do what is requested of them. The money that is given to the Indian people is not a very large amount and most of the time the Government people are reluctant to hand this over or to do what is requested of them from the Indian people.

If an Indian lost a home or even a reserve you could not expect to see the people from the Government running around looking for a new site where the Indians would live. In the past when our people have asked for something it takes the Government people up to two, three and five years before they will even consider the proposal from us.

As long as I hold this position as Chief of my community I will not allow of this to happen to my people or for it to result in my people losing their homes or to be forced to move from their present community.

We love living here on this reserve as it is good for us and for not reason will I let my people hunt around for dry ground to make new homes and for them to leave their homes, belongings, stores, schools, churches and the Nursing Station.

Regulations, Policies and By-laws.

We know that regulations, policies and by-laws are given to us for our own good. Without the support of these, the things within our community would be a lot different.

One thing though- when the Ontario Government people and the people from Ottawa decide on a policy that policy may not be good for our people. Those people in Ottawa and Toronto sit in their offices making regulations and policies yet they really do not have a clear idea on how the people of the North live and how things really stand. They do not ask the Indian people first of their opinions, they do not invite the leaders to sit in at these meetings to plan or to offer information when they want to make a policy. They make it up and when it is finished they present it to the Indian people. Sometime it happens that the Chief and Council will have made some decision on the same thing but upon receiving the policy, they find that the decision they made will have to be changed. Its as if the people and Ottawa and Toronto are the leaders in our reserve. I find that it happens a lot. For instance I will get a letter in the mail and it says that we should do this or they are going to do this for our reserve. I cannot say or do anything about it. It leaves us no choice but to follow it. It is not that I am against the by-laws, the regulations and the policies but there is something that I will do: I will tell the Government people what I do not like about a certain policy. And if I know that it will not do any good to my people. I will tell them what my people object to about a policy or a regulation. I will tell them what our goals and objectives are for our reserve. I will tell them what my people desire for their reserve..I will do all this if there is a certain policy, regulation or by-law that is not approved by my people.

How we know that our people are least considered by the white people:

1. They get minimum wages.
2. Our fishermen do not get full support.
3. Our trappers do not get full support.
4. The housing material are of poor quality.
5. They do not construct running water for our community.
6. They are not given power. (electricity)
7. The Band Office is not in good shape.
8. The Band Office has no proper facilities.
9. They are not provided with good doctors.
10. The Nursing Station is not properly provided with proper equipment.
11. Proper Medication is not provided.

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

MUSKRAT DAM BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

MUSKRAT DAM BAND
MUSKRAT DAM
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

BRIEF BY
MUSKRAT DAM BAND
PRESENTED TO
JUSTICE PATRICK HARTT
IN
OSNABURG, ONTARIO

No. 167

Royal Commission on the
Northern Environment

This exhibit is produced by

Muskrat Dam Reserve

this 6 day of Dec 1977

S. G. H. H.



MUSKRAT DAM BAND

MUSKRAT DAM, ONTARIO
VIA, CENTRAL PATRICIA

CHIEF: ARTHUR BEARDY
COUNCILLORS: MOSES FIDDLER
ALLAN BEARDY

December 6, 1977

Mr. Commissioner:

On behalf of the people of Muskrat Dam Band I would like to extend a warm welcome to you and your commission to this part of Northwestern Ontario. We are happy to be able to participate and to be granted the opportunity to make our views known to you on how we feel you should conduct and carry out the tremendous task you have been appointed for.

The community of Muskrat Dam is located on the north shore of the Severn River and is half way between Sandy Lake and Bearskin Lake which are also on the same river system.

The community is relatively young as it was only twelve (12) years ago when five families from Bearskin Lake relocated and settled in Muskrat Dam on a permanent basis. These families decided to move and start a new settlement elsewhere primarily because the hunting and trapping territories around Bearskin Lake were getting too crowded and it was getting harder and harder to be self-sustaining. Our people decided to move to Muskrat Dam where game was and still is plentiful and also it provides them an opportunity to develop local economy.

The new community had its share of growing pains. Very little government assistance was provided for the people until about (5) years ago. For ten to twelve years our people lived in log cabins they themselves built and subsisted on what game they could procure from the land. Those were trying times but we struggled and worked to make our community what it is today.

Muskrat Dam officially gained its separate reserve status the same day as the election of our first Chief and Council on April 13, 1977. Prior to this we were classified as part of the Big Trout Lake Band and was considered as one of its satellite communities.

Muskrat Dam Reserve is one of the smallest reserves in the country and constitutes a total of 4,793 acres of land with an on reserve population of 126 people.

We do not have a store that can cater to most of our needs and most of our shopping is done in Round Lake (Weagamow Lake) which is 36 miles south. To be able to shop in Weagamow Lake we have to charter a Cessna which is based in Weagamow Lake and it costs the shopper \$70.00 for plane charter only.

Our reserve does not have an airstrip and since our community is accessible only by small bush planes, we are cut off from the outside world for three to four week periods during freeze-up and break-up.

Our reserve does not have daily access to proper medical services. The nearest nursing station we have access to is located 36 miles south in Weagamow Lake. The Registered Nurses who are stationed in Weagamow Lake visit our community on bi-monthly basis. We have a resident lay dispenser who provides minor medical care but is unable to take care of major emergency situations.

Lack of an airstrip and proper medical services makes us very vulnerable to emergency medical situations especially during freeze-up and break-up periods.

Our reserve does not have a local post office to take care of our postal needs. We are forced to depend on the post offices of Weagamow Lake and Central Patricia to provide us with the much needed postal services. This is very inconvenient for us but it is normal for a letter to take four weeks to travel from Thunder Bay to Muskrat Dam. Because we lack money-order facilities, our people are forced to send cash to the post office in Central Patricia in hopes that a money order will be re-issued back to them. Within the last two years, because of our overwhelming trust in Canada Post, we have lost about five hundred seventeen dollars through this process. This is a conservative estimate.

Our reserve does not have reliable long distance communication. We were offered the service under the massive telecommunication program that was partly funded by the Ontario Government, but our people rejected it. Our reasons for rejecting the service are simple.

1. No consideration was given to our people to be directly involved with the planning of this program. All planning decisions were made by Bell, Telesat and the Ontario Government.
2. Only one telephone was allocated for Muskrat Dam to serve the needs of 124 people. Certain problems would have been solved but numerous more problems would have been created.

We will not accept a one telephone system. Bell must install telephones in every house that want telephones, or we will not allow them on the reserve. This was decided by the people and this is the stand we will take.

Our reserve is not served by any major electrification program. The forests surrounding our reserve provide fuel for our wood stoves which give us adequate heat for our homes. For our cooking and lighting needs most of our people depend on naphtha gas and propane which are very expensive. One gallon of naphtha fluctuates between four and five dollars per gallon, while one bottle of propane sells for \$110.00.

Though we desire and hope to have some of these services which are taken for granted by many people in this country, we are contented and happy living close to nature as we are.

We, the people of Muskrat Dam Reserve, can never begin to over-emphasize how important this commission is to us and to the other Native people living in the Treaty nine area. We want your commission to assist in clarifying many areas of conflict that exist in the Treaty nine area.

It is important to us because your commission will be in a position to clarify to the governments and the multi-conglomerate corporations our exact feelings towards northern development and our relationship to the land and all that is around us.

This commission is important to us because we want the Canadian public to be aware of the developments that are being proposed north of the 50th parallel and how these developments will affect the environment and the Native people living in the area.

This commission is important to us because contrary to what some people might say:

- our way of life
- our way of thinking
- our way of rationalizing
- our total outlook on life and the land around us

are in many ways different from those views held by the mainstream of the Canadian society.

With the advent of massive uncontrolled development north of the 50th parallel, ours is a unique and fragile lifestyle.

Since your commission will have first hand contact with these differences, we want you to listen with patience and understanding and to take your findings to the public at large.

This commission is important to us because we want it to be the vehicle whereby the Provincial Government clarifies its relationship with the Federal Government with respect to the original treaties and the Indian Act, which controls every aspect of our lives. Provincial responsibilities to the Native people must be clearly identified and documented.

From previous reports you have been quoted to the effect that this commission will be unprecedented from any other that has been held in this country.

Mr. Commissioner, we sincerely hope that you still stand by this statement and that your feelings have not changed in any way during the past month.

You have a tremendous task and yours is a job very few people envy. However, for the sake of our children and those yet unborn, we must insist that you stand by the statement whereby this commission is unprecedented from any other.

We insist that your commission study and deal with all proposed resource developments which contributed and became the resulting factors in the birth of this commission.

We insist that you look into all aspects of the proposed Reed Development.

We insist that you look into all aspects of the proposed Polar Gas Development.

We insist that you look into all aspects of the proposed Onakawana Lignite Mine Development.

We insist that you look into all aspects of the proposed diversion and power development of the five major rivers in the Treaty nine area.

We insist that you take and study individual case histories of the impact certain developments have had on reserves and Indian communities along the southern belt of the Treaty nine area. If you do you will clearly be able to see just how grossly government is violating certain parts of the Treaty which we so highly regard.

We insist that you visit every reserve and community within the Treaty nine area and that you take your hearings to all the major centres in Ontario.

To those people that are unfamiliar with our ways we might appear very unreasonable and demanding but you understand that our future and that of our children is at stake.

It is our feeling that the platform which your commission provides for Indian to be heard is something which will never be provided for us ever again.

This is our last chance.

If you, by any chance, fall short of what we perceive from your commission, we will once again be disillusioned and our faith in government and the controlling powers will be irreparable.

We extend to you and your staff a personal invitation to visit our community for three or four days. In the comfort of our homes and places of work, we will convey to you in more explicit detail our thoughts on the encroaching resource developments and show you how we live and make use of all that is around us.

We extend to you a hand of trust, understanding and brotherhood, and we hope, for the sake of future generations, that the hand you extend to us will be that of the same in nature.

List of people that lost money through Canada Post.

Shirley Morris	\$54.00
Elijah Morris	75.00
Wendy Beardy	56.00
Jeannie Duncan	72.00
Jessie Duncan	6.00
Lillian Duncan	47.00
Arthur Beardy	149.00
Lucy Beardy	25.00
Muskrat Dam Band	48.00
Victoria Beardy	25.00
	<hr/>
	\$517.00

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

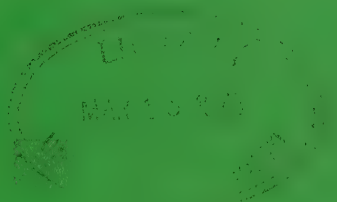
BEARSKIN LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



Ontario

ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT
THE HON. MR. JUSTICE E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

BEARSKIN LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 6, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
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PAGE 4 OF

EXHIBIT # 168

RETYPE FOR PRINTING

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TRUE COPY OF ORIGINAL

DECEMBER 23, 1977

ORIGINAL SUBMISSION
CAN BE VIEWED AT THE
COMMISSION OFFICES AT
55 BLOOR STREET WEST,
TORONTO

Good Day, Mr. Commissioner, ladies and gentlemen, I welcome you to our land, the land of our forefathers, our people, our children and future generations.

I would like to take this opportunity to extend my invitation on behalf of my people of Bearskin Lake Band to come and visit us in our community.

Bearskin Lake is situated on Michikan Lake, just one mile from the great Severn River system. I am sure you are asking yourself why, our community is known as Bearskin Lake, yet located on Michikan Lake. Well, Justice Hartt, we owe that bit of name misplacement to the Hudson's Bay Company. Whose original trading post was on Bearskin Lake which is near Sachigo Lake, and in the process of relocating to Michikan Lake, the name Bearskin Lake stuck with us. That is how we acquired our community's name.

The settlement itself was founded by Samson Beardy, former Chief of Big Trout Lake around 1933 or 1934. We did not become recognized as a reserve, until April 1976, when we were given $51\frac{1}{2}$ square miles of land to call our reserve. We do not recognize those reserves boundaries, sir, our land extends beyond that mere $51\frac{1}{2}$ square miles.

There are 287 people who call Bearskin Lake "our home" and from the projection of our annual population growth, we should be surpassing the figure of 700 by the magical year of 2000. We have two stores serving our materialistic needs, two schools for our children, a nurses overnight cabin, a recreation hall, a motel unit, an arts and crafts centre, a band hall, three churches for supplementing our spiritual needs, a school warehouse and approximately 65 buildings to house the people of Bearskin Lake. Included in these buildings are ^{the} Hudson's Bay manager's residence, two teacherages and Indian Affairs Agency cabin.

Out of all these buildings only the teacherages, Hudson's Bay manager's residence and two schools have, but not too dependable, water and sewage system. As for electricity none of the native homes enjoy this amenity.

Presently, there is approximately a mile and half of our road system, there is none within our community itself. Our only source of transportation to other communities is by air, float planes in summer and ski planes in winter. Other than that our people rely on boat and motor in summer and snowmobiles in winter.

As of December 3, 1977, our contact with the outside world has been established with the introduction of the Bell Canada telephone system into our community.

I have just introduced Bearskin Lake to you by relating a little of its past and present. Attached to this brief is a sketch map of our settlement. Why I have done this is so you can compare this description with what you will see in your visit to our community.

Our potential work force, able people is 56 men between the ages of 15 and 60 years. All of them, to a certain extent still depend on trapping and fishing for their livelihood. Other than that employment usually comes in the form of work projects. Thus the revenue generated from work projects coupled with our traditional way of life is generally sufficient for our existence.

We are a resourceful people, Mr. Hartt, we are looking and investigating into all possible means of creating employment for our work force. It has been said many times, nevertheless, I wish to say it again, we are not against development. Development as it is proposed by these huge corporations, which have been mentioned to you, is being imposed upon us ~~drastically~~. We do not want overnight developments, which are imminent to destroy so much of our environment, so much of our land, the land

that means so much to us. We want development which will not create shock or hurt the people of Nishnawbe-aski. What we want is to play a part in the development of our land, to play a part in the negotiations, to play a part in keeping our land the way we want to keep it.

We do not want outside people coming in and telling us, that they are putting a pipeline 20 miles upstream from our settlement and proceeding to clear away our trees for this pipeline. We do not want huge corporations coming in and telling us to move off our land for money's sake. No, Mr. Hartt, we want to be treated ^{as we treated} equals, ~~equal in culture,~~ ^{as a people} ~~to be recognized as an ethnic group.~~ As it has been to this day, Mr. Hartt, it looks to us, as ^{if} we were not even alive, ~~with~~ the introduction of these huge projects ~~which~~ threaten the very existence of the native people.

There are many opinions and facts which could be related to you by the people of Bearskin Lake. I will leave these for your visit to our community.

The people of Bearskin Lake strongly believe and support the statements and parameters as proposed by the Grand Council Treaty # 9 in Sioux Lookout.

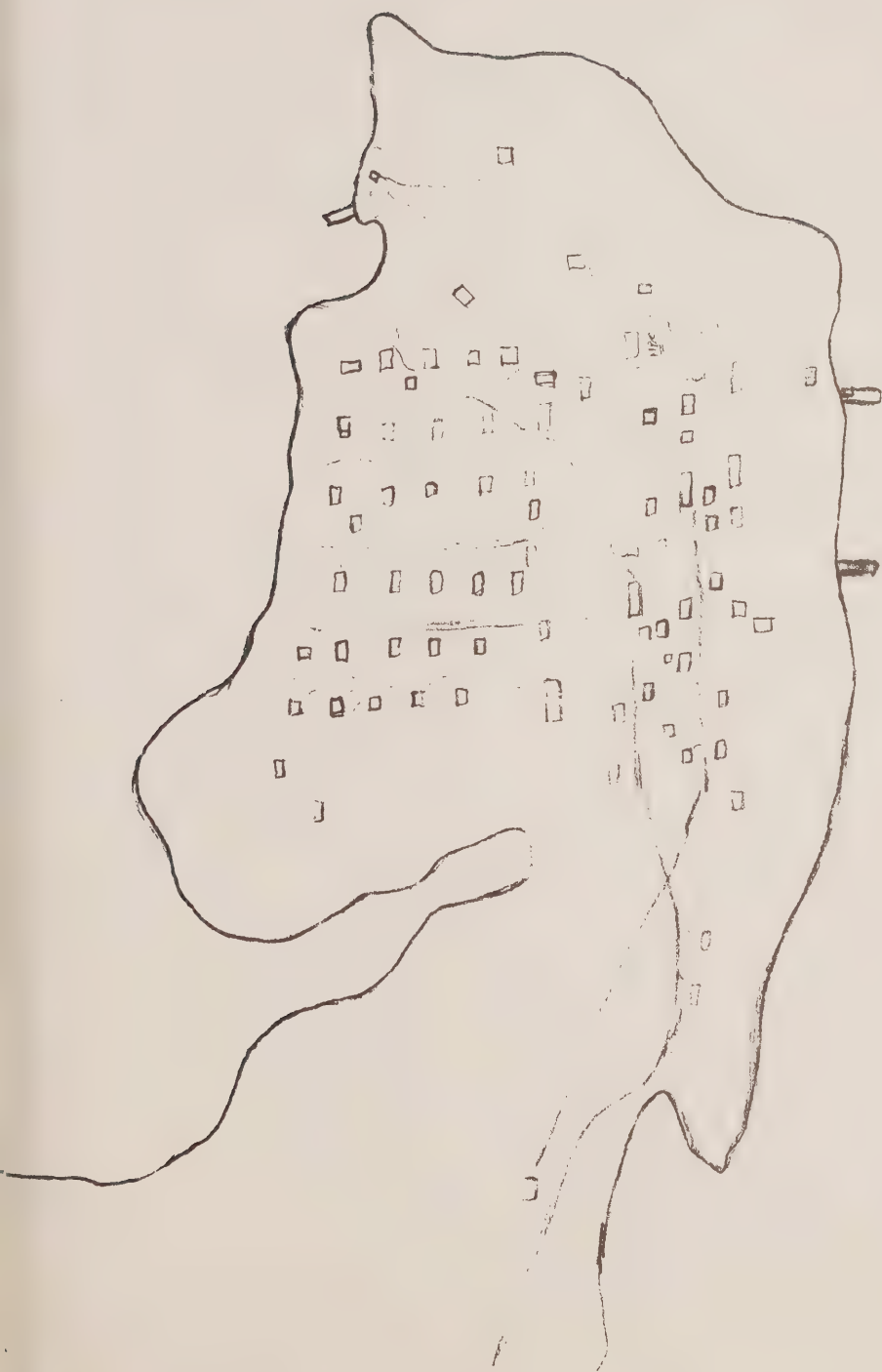
In closing, Justice Hartt, I, and my people extend to you a hand of friendship. May the Great Spirit bless you and guide you in your deliberations and aspirations for a better tomorrow.

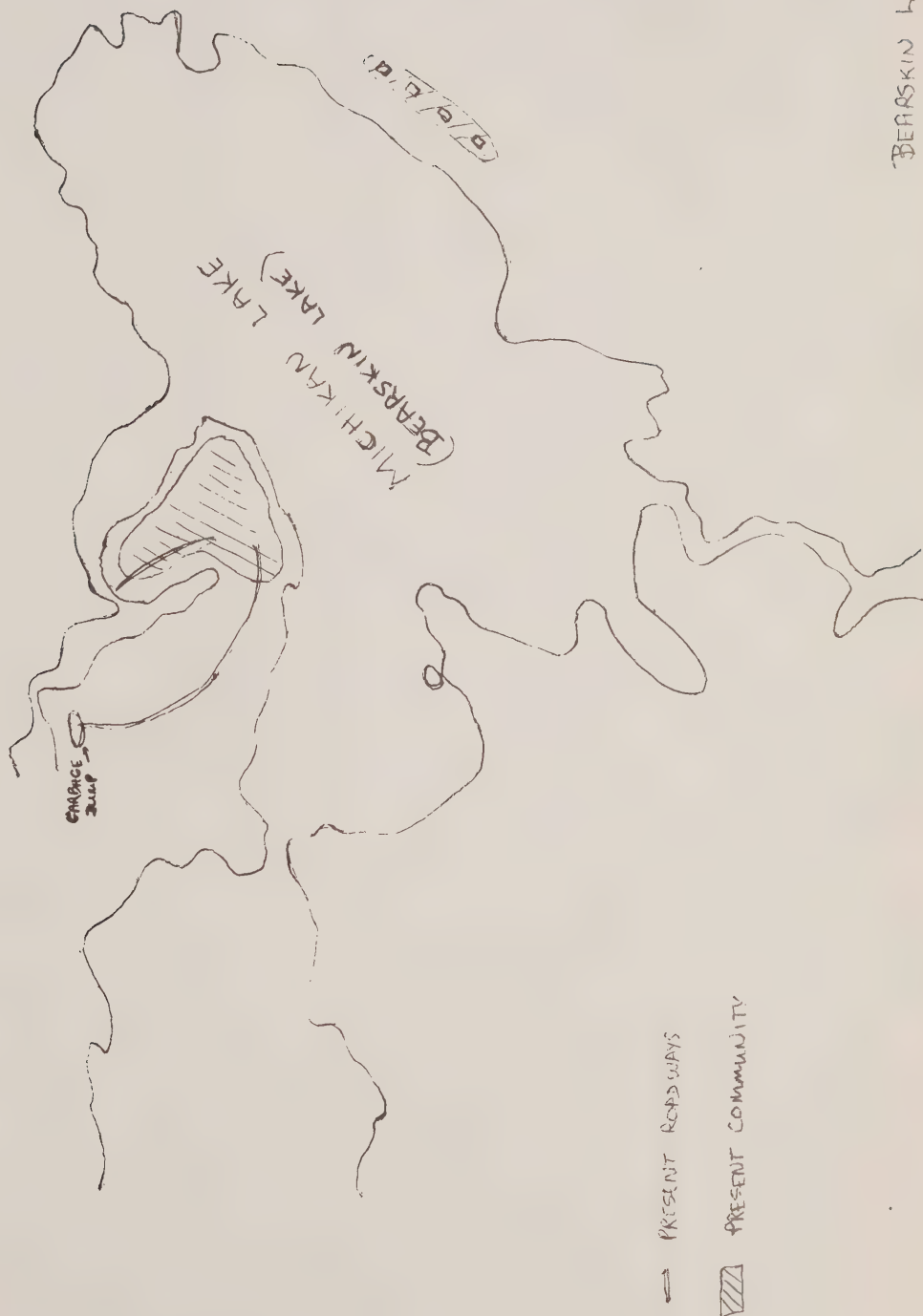
Thank you, Mr. Hartt, we appreciate your support as our future depends on you.

Mr. Hartt, We hope that you will visit us, when you do, we will explain to you in detail our past, present and future activities. We will explain to you through the opinions of our people, how we will strive for autonomy. We will tell you our hopes, our aspirations and our plans for the future of our community and people of Bearskin Lake.

Tom Kam

ENLARGEMENT OF PRESENT
COMMUNITY





BEARSKIN LAKE, ONT

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

PEHTABUN CHIEFS

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

PEHTABUN CHIEFS
SANDY HILL
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977

ROYAL COMMISSION
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416/965-9286

MANULIFE CENTRE
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M4W 1A5

No. 168 A

Royal Commission on the
Northern Environment

This exhibit is produced by

Pehtabun Chiefs

this *6* day of *Dec* 19*77*

Squiam

PEHTABUN CHIEFS
PRESENTATION

TO

THE ROYAL COMMISSION
ON THE NORTHERN ENVIRONMENT

OSNABURGH
DECEMBER 6, 1977

PRESENTATION BY
PEHTABUN AREA CHAIRMAN
BILL MAMAKEESIC

MR. JUSTICE HARTT, WE REGRET THAT WE ARE UNABLE TO PRESENT OUR BRIEFS. PEHTABUN CHIEFS HAVE WORKED LONG AND HARD TO PREPARE OUR PRESENTATIONS IN THE PEHTABUN AREA. OUR CHIEFS, OUR ELDERS AND ALL OUR PEOPLE HAVE SPENT MANY DAYS OF HARD WORK TO BE SURE THAT OUR PRESENTATIONS WOULD SHOW YOU HOW SERIOUSLY WE TAKE YOUR COMMISSION AND OUR CHANCE TO MAKE OUR VOICES HEARD IN THE NORTHERN FUTURE.

NOW WE FIND THAT YOU WILL NOT BE HERE FOR THE FULL TWO DAYS WE HAD COME TO EXPECT. WE FEEL THAT OUR CHIEFS AND ELDERS MUST BE GIVEN THE CHANCE TO FULLY AND PROPERLY EXPRESS THEMSELVES. NOW, BECAUSE YOU HAVE ALTERED YOUR SCHEDULE, WE DO NOT THINK WE WILL GET THAT CHANCE. WE WILL NOT ASK OUR CHIEFS AND ELDERS TO SPEAK INTO THE EARLY HOURS OF THE MORNING. OUR ELDERS ARE JUST THAT, AND BECAUSE OF THE MANY DAYS OF HARD WORK AND TRAVEL, THEY ARE TIRED. WE CANNOT ASK OUR ELDERS TO TIRE THEMSELVES EVEN MORE. WE RESPECT OUR ELDERS AND WILL NOT ACT IN ANY WAY THAT MIGHT HARM THEIR HEALTH.

MR. JUSTICE HARTT, YOU ARE LEAVING US EARLY BECAUSE OF A REQUEST BY OUR SOUTHERN BROTHERS. WE NOW FIND WE MUST ASK YOU TO AGAIN ALTER YOUR SCHEDULE AND SHOW US THE SAME COURTESY YOU HAVE EXTENDED TO OUR SOUTHERN BROTHERS.

WE WILL NOT MAKE OUR PEHTABUN PRESENTATIONS NOW. WE, HOWEVER, REQUEST THAT YOUR COMMISSION SET A DATE FOR A ONE DAY HEARING FOR THE PEHTABUN AREA AS SOON AS POSSIBLE. WE TRUST THAT YOU AND YOUR COMMISSION WILL ALLOW US THE COURTESY OF A MEETING AT SANDY LAKE AND THE CHANCE TO PROPERLY PRESENT OUR POSITION TO YOUR COMMISSION BEFORE YOUR JANUARY REPORT.

IF THIS IS ACCEPTABLE TO YOUR COMMISSION, THEN WE WILL BE SUBMITTING A BUDGET TO YOUR OFFICE FOR THIS MEETING. IT IS UNFORTUNATE, BUT WE CANNOT AFFORD TO PAY THE COSTS INVOLVED IN BRINGING ALL OF OUR PEOPLE TOGETHER AGAIN. WE WOULD ALSO LIKE TO HAVE YOUR STAFF PRESENT AT THIS HEARING. THE TREATY #9 CHIEFS AND STAFF WHO FEEL THAT THEY SHOULD ATTEND SHOULD ALSO BE PROVIDED FOR. THE WAWATAY STAFF ARE WELCOMED TO SANDY LAKE FOR THIS HEARING, AND WE WILL BE EXTENDING INVITATIONS TO OTHERS OF THE NEWS MEDIA.

WE THANK YOU FOR LISTENING TO OUR PROPOSAL AND HOPE YOU WILL SEE FIT TO AID US IN ALL POSSIBLE WAYS TO ESTABLISH THIS HEARING.

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

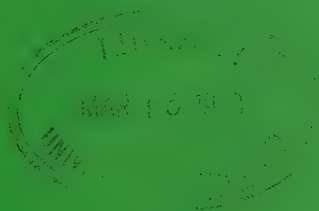
SACHIGO LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 6, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
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SACHIGO LAKE BAND

PRESENTED AT

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TORONTO, ONTARIO
M4W 1A5

SETTLEMENT, BY THESE PEOPLE IN 1975. PRESENTLY, THERE IS NO ROAD TO LINK OUR TWO COMMUNITIES, EXCEPT OUR EVER PRESENT ROAD IN THE SKY.

THE NATIVE HOMES OF OUR BAND DO NOT ENJOY THE VARIOUS AMENITIES WHICH EXIST FOR SOUTHERN FOLK, WHICH I THINK MAKES US TOUGH, BECAUSE WHEN YOU HAVE THE URGE TO GO TO THE JOHN AT FIFTY BELOW ZERO WEATHER, MR. COMMISSIONER, YOU HAVE NO CHOICE BUT TO GO.

SACHIGO LAKE IS ACCESSIBLE BY SMALL AIRCRAFT AND OUR PRESENT FORM OF COMMUNICATION WITH THE REST OF THE WORLD IS BY THREE NOT TOO DEPENDABLE HIGH FREQUENCY RADIOS.

FOR ACADIC^{ic} PURPOSES, THE EUROPEAN WAY IS IMPLEMENTED, WE HAVE AN ELEMENTARY SCHOOL FOR OUR CHILDREN. SPIRITUALLY, WE HAVE TWO CHURCHES AVAILABLE FOR OUR USE. TO SERVE AND FULFILL OUR MATERIALISTIC NEEDS, WE HAVE A TOTAL OF FIVE STORES THAT ARE NATIVE OWNED AND OPERATED, FOUR IN SACHIGO AND ONE IN PONASK. FOR MEDICAL AID WE HAVE A NATIVE DISPENSER AND A NATIONAL HEALTH AND WELFARE NURSE COMING IN TWICE A MONTH. LOOKING AT RECREATION, WE HAVE TWO POOLHALLS, WE ALSO OPERATE THE POST OFFICE, BUT UNFORTUNATELY THE MAIL SERVICE LEAVES MUCH TO BE DESIRED.

OUR COST OF LIVING IS EXTREME, WITH THE NECESSITIES SUCH AS GASOLINE PRICES GOING UP TO FOUR DOLLARS PER GALLON, MEAT AND PRODUCE AT ABOUT DOUBLE THE RATE OF SOUTHERN PRICES. GASOLINE IS NECESSARY FOR OUR TRAVELLING WITH SNOWMOBILES IN WINTER AND OUTBOARD MOTORS DURING THE SUMMER TO HUNT, FISH AND TRAP.

THAT, MR. COMMISSIONER, IS A VAGUE DESCRIPTION AND PROFILE OF OUR COMMUNITY AND THE FACILITIES AVAILABLE TO THE PEOPLE. IT MAY NOT BE MUCH FROM YOUR SOCIETY'S VIEW, BUT TO US ITS ALL WE NEED. THIS LAND WE LIVE ON, MR. COMMISSIONER, PROVIDES FOR US, THAT IS WHY WE HAVE SUCH A MEANINGFUL RELATIONSHIP WITH THIS LAND.

THE HUGE PROJECT DEVELOPMENTS BEING PROPOSED BY REED, POLAR GAS, HYDRO AND OTHERS THAT HAVEN'T BEEN DISCLOSED ARE A THREAT TO THE LAND, OUR LIVLIHOOD AND TO OUR VERY EXISTANCE.

WHAT THE PEOPLE OF SACHIGO LAKE WOULD LIKE, MR. COMMISSIONER IS TO BE CONSULTED, TO BE A PART OF THE NEGOTIATIONS, TO HAVE THEIR OPINIONS AND RECOMMENDATIONS ADHERED TO. AS IT NOW STANDS, THE PEOPLE HAD NO KNOWLEDGE OF THESE PROJECTS UNTIL THE ACTUAL WORK STARTED. YOU WOULD THINK THE GOVERNMENTS AND THE COMPANIES INVOLVED WOULD CONSULT WITH THE PEOPLE WHO WILL BE DIRECTLY AFFECTED BY THESE DEVELOPMENTS. YOUR COMMISSION SHOWS THAT THEY FAILED TO DO THAT. WE ALSO SEE YOUR COMMISSION AS A MEANS OF HAVING OUR VOICES, IN YOUR CAPACITY YOU'LL PASS

ALONG OUR CONCERNS.

WE'RE DISSATISFIED WITH THE PRESENT PROPOSALS OF IMPLEMENTATION OF ECONOMIC DEVELOPMENT, WE WOULD RATHER SEE IT IN GRADUAL STAGES WITH THE NATIVE PEOPLE AND THE NORTH ONTARIAN'S PLAYING AN ACTIVE PART IN THE PLANNING AND WORKING STAGES OF THE PROJECTS. AS IT NOW STANDS ALL BENEFITS DERIVED FROM THE DEVELOPMENTS OF OUR LAND ARE GEARED TO THE SOUTH, LEAVING NOTHING FOR THE PEOPLE OF NORTHERN ONTARIO.

SUMMARIZING IT ALL, MR. COMMISSIONER, WE STRONGLY FEEL THAT WE SHOULD PLAY AN ACTIVE PART IN THE DEVELOPMENT OF OUR LAND.

WE HAVE AND ARE EXPERIENCING OUR OWN PROBLEMS AT THE COMMUNITY LEVEL. ONE THAT BEARS MERIT IN OUR CONFRONTATION WITH BELL CANADA, WHERE BELL WANTS TO INSTALL ONE PHONE TOLL STATION FOR THE WHOLE COMMUNITY AND THE PEOPLE WANT INDIVIDUAL PRIVATE PHONES. APPARENTLY BELL FEELS THAT WE SHOULD BE SATISFIED WITH THE ONE PHONE FOR 300 PEOPLE, BUT WE AREN'T, WHO WOULDN'T BE? THIS IS A PRIME EXAMPLE OF LACK OF CONSULTATION WITH THE SACHIGO LAKE BAND. IF THEY HAD, THERE WOULD HAVE BEEN NO PROBLEMS.

THE PEOPLE HAVE WITNESSED MARK OF PROGRESS FOR THE PAST TWO YEARS AT LITTLE SACHIGO LAKE, WHICH IS SITUATED ABOUT EIGHTEEN MILES NORTH OF OUR COMMUNITY. WE ARE REFERRING TO A POLAR GAS FUEL DEPOT AT THE MOUTH OF SACHIGO RIVER WHICH IS GREATLY AFFECTED BY FLOATING FUEL DRUMS AND SPILLED FUEL. WE FOUND THAT THERE IS A SCARCITY OF FUR-BEARING, WATER FOWL AND OTHER GAME.

MR. COMMISSIONER, DURING YOUR VISIT TO OUR COMMUNITY WE WILL
PRESENT YOU EVIDENCE OF THIS PROGRESS OF THIS SITE AND OTHERS.

ANOTHER MATTER WHICH BEARS ATTENTION ARE THE UNCHECKED FOREST
FIRES THAT OCCUR YEARLY ON OUR LAND, RESULTING IN LOSS OF
VALUABLE LUMBER, FUR-BEARING ANIMALS.

IN CONCLUSION, MR. COMMISSIONER, WE SUPPORT THE STATEMENTS
BROUGHT TO YOUR ATTENTION BY GRAND COUNCIL TREATY 9. WE THE
BAND COUNCIL AND THE PEOPLE OF SACHIGO LAKE BAND REQUEST
THE COMMISSION TO VISIT OUR COMMUNITY.

THANK YOU FOR YOUR ATTENTION.

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

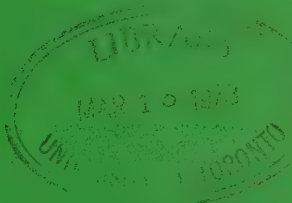
BY
BIG TROUT LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

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PRESENTED AT

OSNABURGH, ONTARIO
ON
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TROUT LAKE BAND

Big Trout Lake
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THE ROYAL COMMISSION
ON THE NORTHERN ENVIRONMENT

BIG TROUT LAKE BAND
PRELIMINARY PRESENTATION

DECEMBER 6, 1977
NEW OSNABURGH, ONTARIO

No. 169

Received
by the
The exhibit is
by Stan Sainnaap
this 7 day of Dec 1977.
Sainnaap

Royal Commission on the
Northern Environment
This exhibit is produced by

1977

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3. SUGGESTED AREAS FOR INVESTIGATION AND RESEARCH
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 d) Transportation and Communication
4. CONCLUDING REMARKS

Mr. Commissioner, we are honored to be able to have a voice in these preliminary hearings and with hope we look forward in taking part in the Inquiry; that Inquiry which is to go beyond anything that any other Royal Commissioners have done.

Big Trout Lake Reserve is situated on one of the largest lakes in Northwestern Ontario which occupies about 240 square miles. The lake has long been a trading centre for our people. The reserve itself is approximately 119 square miles. The band membership is close to 600 with the majority being young people.

The Big Trout Lake Reserve is 170 miles north of New Osnaburgh Reserve.

PRE-CONTACT - (Self-determining and local decision exercised).

The people of Big Trout Lake were hunting - gathering people relying completely upon whatever the immediate environment afforded for food, tool material, housing and clothing. The immediate environment was used quite extensively (and still is today).

The society was a loosely-knit one. All the people of the band came to Post Island and on the outlining shores of the lake to fish for the summer. During this time courtships, marriages, feasts and trade went on.

In the fall the family groups dispersed to their separate hunting territories (now trapping areas or economic zones). The winter resident group was composed of all people related in the male line and thus constituted patrilineal bands. The patrilineal band was the basic political unit of the society. The men of all the bands elected the Chief of them all, to whom disputes were taken for adjudication.

During the pre-development area of Big Trout Lake, our forefathers strived constantly to retain balance and harmony with their environment.

All their basic necessities of life were free for the taking. Food, fuel, shelter, as well as human companionship or solitude were freely given.

Because of their respect for all forms of life, there was a great abundance. Little time and effort was needed to gather the basic necessities of life. All gathered resources of food were evenly shared and the work load evenly distributed. They lived harmoniously in a natural order.

CONTACT - (Self-determination and local decisions undermined).

Big Trout Lake's first contact with other values, technology, organization of social relations and other particular aspects of the culture of the English speaking Euro-Canadians was through the Hudson's Bay Company in 1830.

The entry of the Hudson's Bay Company Manager brought a new boss, who through economic process, interacted with our people, thus articulating the social structure of European business with that of our people. Prestige rating of our people involved the amount of debt they were given by the manager.

In 1888, the introduction of Christianity provided a new ideology and also the Anglican church was established and proselytizing began.

The entry of the clergy meant another boss. One who appointed leaders (catechists) that served through his office. Both of these institutions (Anglican Clergy and Hudson's Bay Company) had a very profound effects on the community life.

in the 1920's the game laws were extended by the Province to include the Central Patricia area. Hunting practices were circumscribed-fur quotas came into effect and animals could be taken only in particular ways. This was done without consultation with our nation. Then, in July 1929, the Big Trout Lake Band signed Treaty #9 (adhsion H) and acquired more new bosses.

The outbreak of tularemia in the 1950's reduced trapping incomes drastically, the decline in the prices of pelts forced a search for other supplementary sources of income. (Many of our people went out to work in the mines of Pickle Crow, Central Patricia where they experienced all forms of discrimination.

The flushing of toilets were unknown in native homes, there was no garbage disposals, no running water, no electricity, or no municipalities of any kind that were enjoyed by non-native people. Most native people shelter themselves in impromptu shacks just large enough to contain a bed and an air-tight stove.

Most of our people who went out were caught in the middle of the conflict between two cultures. They reacted in one of several ways. Some retreated to the security of the conservative Indian world. Some sought geographical escapes. Some escaped into the twilight zone of alcoholism. Some rebelled and committed crimes or engaged in anti-social behavior.

By 1960's welfare was a major income of our community. Accompanying this was the entry of new Euro-Canadian services ---- competing religious denominations, National Health & Welfare, air service operators and tourists, all these introduced changes. Then, the Provincial franchise was extended to the people and they became eligible for new types of income - old age assistance. Blind Persons Allowance, Disabled Persons' Allowance, Mothers' allowance. More new bosses (bureaucrats) entered our lives. New adjustments in the division of order were made, again without any involvement of our people in the decisions effecting their lives. Of course, non-native Canadians are accustomed to decisions being made on this basis.

Since their community is thoroughly bureaucratized. Our people are still not fully accustomed to having decisions made on this basis.

"Indian Problem" of the past years have proven we needed to be consulted before new bosses or institutions are introduced into our lands and without the input of our people. The "Indian Problem" will be perpetuated.

One of the serious problems of Big Trout Lake band has been that on the whole, we have neither too many people who have the skills that could be used in the expanding industry nor the basic education upon which to build these skills.

Therefore, for Big Trout Lake, the industry boom may well represent a kind of ecological trap into which we must pour our young men into and thereby maintain a precarious existence between the shovel on the one hand and the cesspools of the industry town-sites on the other.

But hopefully we can prevent this from happening again because through our Declaration, Nishnawbe-Aski, we will strive to govern our own spiritual, cultural, social and economic affairs. Once again our people will have a Voice and be Free.

Mr. Commissioner, an Indian opposition against uncontrolled development is a movement for the future and a fortress against those who would eat today but leave our children and grand children to starve tomorrow.

Sir, we have dangerously little scientific data about the plant and animal life of Northwestern Ontario that will be lost forever as its habitat is destroyed by timber harvesting, flooding or laying of a pipeline.

We know still less about what the absence of that life may mean to us in the future where it's genetic potential no longer exists. An elimination of a species that is a principal link in the complex food chain could have a serious ecological implication. We strongly recommend that this data be obtained before developments are authorized.

PROCEDURES, SCHEDULING AND SCIENTIFIC MATERIAL

We concur with the suggestion that three different types of hearings be held by the Inquiry: Community Hearings, Formal Hearings, and Southern Hearings.

COMMUNITY HEARINGS

The people of Big Trout Lake are anxiously waiting for your visit to their community. I am here to extend a personal invitation.

Our people would like the opportunity to speak to you, sir, on what the land and the proposed developments mean to them.

The most appropriate date for your visit would be in July 1978.

PROCEDURE OF HOW COMMUNITY HEARINGS AT BIG TROUT LAKE SHOULD BE ADHERED TO

1. Evidence at the Community Hearings should be given under oath in traditional or western fashion.
2. Local translators should be utilized. Interpreters should be under oath and be paid by Commission funds.
3. Evidence to be given orally in respect to Indian tradition.
4. Copies of all transcripts and written presentations at Big Trout Lake Community Hearings are to be made and turned over to the Band for their future references.

FORMAL HEARINGS

The Formal Hearings should be on the land north of 50°, so it can be surrounded by the environment that will be drastically changed if these developments go through.

It should also give the faceless innovators, developers, and their experts an opportunity to see the land and people north of 50°.

We doubt that the Formal Hearings will take place up north because history reminds us that anything positive requested by native people is always financially and technically impossible, but whenever something negative is to be introduced it never has any financial nor technical constraints.

We see the Inquiry, of which you head, sir, as a method that can be positive.

Evidence at the Formal Hearings should be given under oath.

SOUTHERN HEARINGS

When our people signed Treaty Nine (adhesion H) they saw it as a means where by our children and your children can share in the goodness from the land made by our Creator.

As you are aware, this has not happened. Now the fruits of these resources that we Canadians and our children and children yet unborn were to share have been or are about to be export out to benefit other individuals, other Governments, and other societies.

We, therefore, stongly recommend that the people south of 50^o be given an opportunity to speak.

Evidence at the Southern Hearings shold be under oath.

PRODUCTION OF DOCUMENTS, DISCOVERY AND SCIENTIFIC MATERIAL

Because Indian people live off the land, Indians are extremely knowledgeable about animals and perceptive about their environment. Our people claim that uncontrolled development will destroy.

We challenge the government departments and the developers to reveal and turn over their concealed plans to see if these plans can prove otherwise.

We believe not enough is known about Reed Paper project, the Polar Gas Pipeline, Ontario Hydro development plan, and International Minerals and chemicals mining explorations plans to be able to assess their total impacts in any scientific detail.

The people of Big Trout Lake would like the Commission, Grand Council Treaty Number Nine and the Band Council of Big Trout Lake to have access to all these plans and others that may be required.

SUGGESTED AREAS FOR INVESTIGATION AND RESEARCH

Sir, we have suggested on some areas where the Commission could investigate or research.

(A) International Minerals and Chemicals

The mining exploration activities and findings of this company are of interest to the band.

Big Trout Lake Band Council made initial overtures to begin a dialogue with this company. The company's response was that they had received Big Trout Lake's Band Council Resolution on April 1st and they felt that a meeting was unnecessary.

We find it necessary to know the plans of this company because their mining claims and activities area adjacent to our reserve boundaries.

We must have access to information on the future plans and findings of this company so we can begin to develop plans to meet contingencies.

(b) General Land Use Plan

The Big Trout Lake Band requests that the Royal Commission assist the band in getting funds to do its General Land Use Plan for our economic zones.

The acquired information would pertain to our people, the natural resources, the present development and uses of the land and the needs and wants of our people.

From the acquired data and our people's involvement we would present alternatives relating to future growth and development of the resources in our economic zones and identify areas where developments should never take place.

(C) DIET PATTERNS

Many of our people do find synthetic or store bought foods that have no nutritional value. Many of our people develop symptoms of starvation, when they do not have "Indian Food" for a couple of days.

If our people were suddenly or gradually compelled to rely on store bought foods exclusively, what would the affects be?

We request that the Commission look into the affects of changed diet.

(D) TRANSPORTATION AND COMMUNICATION

Some people will say that kthe north is over saturated by aircraft. We, in the north, know otherwise. If a person is in Kassabonika, Wunnumin, Kingfisher, Sachigo, Bearskin, Muskrat Dam, Angling Lake, or on the trapline and wants a plane, he or she sometimes has to wait for a day or two for that plane.

Indian owned transportation companies and Indian owned air services should be encouraged. These services should be more service orientated than profit orientated.

(E) CAPITAL FUNDS RE HOUSING

Big Trout Lake Band recommended that an investigation by an independent auditor into the missing allocated housing funds, be conducted.

CONCLUSION

Mr. Commissioner, we appreciate the enormous task that you are undertaking. We of Big Trout Lake will remember you in our prayers.

We believe that God made two Bibles. One is the Good Book and the other is Nature. They both reveal the same truth.

The Bible is held sacred and respected in many native and non-native homes and institutions. It is not defaced, torn-up or thrown away as refuse. Nature is also sacred and it should be held and respected as such.

To ravage our resources so ignorantly calls up the old warning "for want of a nail" the shoe and then the horse, battle, and eventually the kingdom were lost. So, it could be that for want of a recklessly squandered resources; our world will be lost.

Remember, the receptivity of our people has been costly.

For the native loss of the land will a total calamity. The land is not an isolated thing in his life. What is a man without land? He is like a man without legs who crawls about and cannot get anywhere. Land is the only natural productive good in this society.

May the Great Spirit give you guidance .

Thank you.

Mr. Commissioner.

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

 BY
WUNNUMIN LAKE BAND

PRESENTED AT
OSNABURGH, ONTARIO
ON

DECEMBER 7, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

WUNNUMIN LAKE BAND
WUNNUMIN LAKE
ONTARIO
POV 220

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 7, 1977

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SUBMISSION EXHIBIT NO. 170

NOTE:

FOR THE CONVENIENCE OF NATIVE
PEOPLE, THE ORIGINAL EXHIBIT
IN CREE FORMS PART OF THIS
DOCUMENT.

ATTACHED TO SUBMISSION EXHIBIT
NO. 170 WAS A MAP OF WUNNUMIN
LAKE, TOO LARGE FOR REPRODUCTION
BUT CAN BE VIEWED AT THE
COMMISSION OFFICES, 55 BLOOR
ST. W., SUITE 801, TORONTO.

Wunnumin Lake Band

WUNNUMIN LAKE ONTARIO
POV 2Z0

TEL - No. 59

PRESENTATION TO

ROYAL COMMISSION ON NORTHERN ENVIRONMENT

OSNABURGH, ONTARIO

DECEMBER 7, 1977

No. 170

Royal Commission on the
Northern Environment

This exhibit is produced by

Wunnumin Lake Band

this 7 day of Dec 1977

Agianan

WUNNUMIN LAKE BAND PRESENTATION

CONTENT AND SUMMARY

1. Opening Remarks
 - (i) Giving thanks to Manitou for the gathering
2. Brief summary of Past
 - (i) How Wunnumin Lake came to be a reserve
 - (ii) How it got it's name
 - (iii) First reserve allocation made in the Big Trout Lake area by Chief Jimmay Tait in 1875
 - (iv) The first Treaty made in 1929 in Big Trout Lake
 - (v) The years before the Treaty
 - (vi) The years after the Treaty
3. Brief summary of Present
 - (i) Wunnumin Lake Reserve
4. Summary of Future
 - (i) The impact of the four developments:
Polar Gas Pipeline
River Diversions and Power Dams
Proposed Reed Timber cutting
Onakawana Lignite Power Plant

on the native people, who live and hunt in the proposed areas.
 - (ii) Land Use Maps of Wunnumin Lake
in response to the Polar Gas Pipeline proposal.
5. Recommendations
 - (i) How Hartt should carry out his Inquiry.
 - (ii) Requisition for Corporations who have plans to develop North of 50, to produce complete informations on their planning and open them to the public and also to the Indian Bands which will be directly affected.
6. Closing Remarks

WUNNUMIN LAKE BAND

Mr. Commission, my name is John Bighead and I am here to represent the people of the Wunnumin Lake Band as the Chief of the reserve.

I wish to thank the Great Spirit for making it possible that we come together and I also thank the Great Spirit for giving us the privilege in which your society and my society could sit down together and examine how we can make the right decisions which are pleasing to the Great Spirit. This is an important time for my people, the people of the Ojibwa-Cree homeland which in our language, means "Nishnawbe-Aski", because what is dealt with here is the survival of a nation, the animals, the fish, the birds, the water and the sky, and the necessity of preserving these things for the unknown future that looms in the uncovered history. You, Mr. Commissioner, have said that you would like to listen to what we have to say and so I will speak.

First, I would like to tell you about the history of the people and the community of Wunnumin Lake.

A hundred years ago the people who came to inhabit the area know as Wunnumin Lake used to belong to a big reserve known as the Big Trout Lake Reserve. The Chief of this big reserve was know as Jimmy Tait and how this reserve came to be was that during 1875, Chief Jimmy Tait travelled around the Big Trout area with a Native priest who was known as Reverend William Dic, who came from York Factory. Chief Jimmy Tait travelled with the Priest all over this area (show map to Hartt) and during his travels, Chief Jimmy Tait put stakes in several areas around the Big Trout Lake area and claimed that the circle where he marked by using stakes would be the big reserve known as the "Big Trout Lake Reserve". This claim was known to all the Native people within that area and also all the first white people who came into the area.

I will show you on the map where Chief Jimmy Tait put the stakes. (refer to the map).

This reserve allocation, Mr. Commissioner, made by Chief Jimmy Tait was respected and carried on by his successors, Chief Mike who became the next Chief after Jimmy Tait and Thomas Frogg who then succeeded Chief Mike. Two years before the signing of the first Treaty, Chief Thomas Frogg passed away and a new Chief took his place and his name was Samson Beardy. When the Treaty was then signed in 1929, the reserve allocation made by Chief Jimmy Tait, was never mentioned and was therefore neglected.

During the first Treaty, what the government did was to allot three within the Big Trout Lake area and make them individual reserves. These three areas that were selected were Big Trout Lake, Sachigo and Wunnumin. There is a story told that after the signing of the Treaty, surveyors went all over the Big Trout Lake area and one of the places they selected was the big lake known as Wunnumin about a man named "Wee-sa-ka-jak" who had once cornered a small beaver five miles from a little Indian settlement, when the man got within reaching distance of the beaver, he hit it on the head with a stick and blood began flowing out of the beaver's head and during the next few days this blood, which was on the ground dried up into a dark reddish clay, and the people of the settlement decided to call the clay "wunnumin", where we get the name for the reserve "Wunnumin Lake". After these areas were selected, many events have happened since then and today each community in the Big Trout Lake area is now an individual reserve.

Now, Mr. Commissioner, I will tell you about the people and the land. Long before the first Treaty came, the Native people lived in harmony with the land and its creatures. By this I mean that the people only took what they needed and they kept the land well and used it as the Great Spirit had instructed them to. The people held the Great Spirit in high

esteem and unmeasured respect. The people knew that Manito, the Great Spirit, had given them animals for their survival, plants and leaves for healing thier sicknesses and therefore, they gave Him credit for their very presence in the land.

During these old days the old people know many mysteries and imparted to the people what they knew. They used to tell the people that one day, they would have to stand to protect their land, because the white man would come and perform many deeds which would be bad for the Native people. Their lands would be destroyed, their fish poisoned, their animals slaughtered and the air would be polluted. The leaders of the Native people in the old times knew this also and told their people that life would be different in the future; that the white man would come and try to deprive the Native people of their heritage. The Elders would strongly stress that whatever the Native people did, they should always consult the Great Spirit first because only He could help them. At that time, the Bible was already introduced to our people and from the Bible the Native people were all the more dependent on Manito, The Great Spirit, for guidance.

In the past our people survived by hunting, fishing and trapping. One of the important fishing material our people used for fishing was call a "mijikun". This was made

by getting two poles together and tying one end of each of these two poles together and attaching a hook on the end of one of the poles. Then a hole is chopped in the frozen river or lake and the pole with the hook on it is dipped in the ice hole and wait until the fish bite the hook, a piece of fish is attached to the hook. Before all this takes place, a shelter of evergreen leaves are put together to form a wall around the ice hole and some of the evergreen leaves are also placed where the person will be sitting. This is done so that the person does not freeze while fishing.

Fishing is the biggest means of survival for our people and also rabbit snaring. Our other sources of food are moose, caribou, partridge, sturgeon and other animals in this land.

There is one important thing I would like you to know, Mr. Commissioner, before the Treaty came to our area our people were hardly ever sick. The only sickness they had was colds or sore throats and also people lived to the age of 100 to 105. When the Treaty came our people were all given vaccinations and all the trouble began. Our old people began dying off at the ages of 70 and 80. Many people experienced unknown fevers and diseases and the Elders noticed that sickness was increasing among their people. This situation, Mr. Commissioner, is traced from the very time when our people were given the first vaccinations during the Treaty of 1929.

Long before the days of the first Treaty, our people had the unique lifestyle. They had a responsibility and this responsibility was to hunt, fish and trap in this land that the Great Spirit had given them. Hunting, fishing and trapping was sacred to our people because in doing so they knew that they were fulfilling the wishes of the Great Spirit who instructed them rule over the animals and to use the land honourably.

One of the promises, Mr. Commissioner, that was made to our people during the signing of the Treaty in 1929 was that "as long as the sun gave light to the earth, the green grass grows and the rivers flow our people can hunt, trap and fish in the land". That promise, Mr. Commissioner, was stepped on and stomped on. Not long after the Treaty, the Department of Lands and Forests, now known as the Ministry of Natural Resources, approached our people and chained them into a regulations prison. In this prison they were told that they could kill only a limited number of animals; trap only a handful of fur bearing species and fish only up to a limit that was in the Department's regulations. On top of all of this, our people were told that they could not hunt, fish or trap without a license. Understand, Mr. Commissioner, that your society is tampering with the very reason of their existence. Remember the Creator created all of us.

Mr. Commissioner, before I leave the past, I want to stress very strongly to you that we will never give up hunting. We will never give up fishing and we will never give up trapping, because this is our way of saying thank you to Manito, the Great Spirit, for our existence and for all His provisions.

Mr. Commissioner, the reserve where I come from is located 1400 air miles from Toronto and 124 air miles from Osnaburgh, here where we are sitting right now. There are 298 people living in the Wunnumin Lake community and they are mostly Native people, except two teachers, who teach in the Indian Affairs Day School; a Manager in the Hudson Bay Store and the Anglican Minister who is in charge of the Anglican Mission, called "Saint Jame's Church". In our community we have two community halls, one is used mainly for meetings, feasts and other important community occasions. The other hall is used for entertainment such as movies and dances. We have two stores, one I mentioned before; the Hudsons Bay Company, and another store owned and run by a middle aged Native from the community. We are happy also to have in our community, a Native man who was just ordained as a "deacon" and he will complete his ordination to the Priesthood next year. He will be assisting the white Minister in the Saint Jame's Anglican Church. This will be all that I will tell now about the community which I am here to represent. Now, Mr. Commissioner, I want to talk to you about this Inquiry. First, I would like to say that there is only one person who made this Inquiry possible, and that person is Manito, The Great Spirit. For it was already marked in history long before you and I were born that there would be an Inquiry which you have the privilege of being the Chairman.

Therefore, I tell you as I would tell my own Native brother, "look to the Great Spirit for guidance, only he can determine the destination in which are North of 50 will go".

I hear that there are four big developments coming into this vast area. These four developments are Reed; whom I hear will be cutting 19,000 square miles of virgin timber. Polar Gas, who will be building a pipeline right in the middle of the Treaty 9 area. And right in the middle between Weagamow Lake and Wunnumin Lake, my Reserve, diversion of Severn, Winisk, Attawapiskat, Albany and Moose Rivers, and the Onakawana lignite mining scheme. Mr. Commissioner, I want to tell you that these developments will have an ill-fated impact on the culture and livelihood of the Native people. Mr. Commissioner, when we say Native people, we are talking about those brothers of ours who live in the James Bay area,

Southeast Region, Central Region and ourselves, who live in the Western side of the Nishnawbe-Aski nation. We are one people, Mr. Commissioner. We are one body. If one part of the body is besieged with destruction, all the other parts can feel the pain. If these four big developments go ahead Mr. Commissioner, our animals will be destroyed, our fish poisoned and our way of life dishonoured. On behalf of my community, I want to tell you that we are opposed to these proposed developments. I want to show you a map which we have developed. In this map you will see all these lines and circles. This is how we use the land. We hunt in here, we fish in here and we trap in here and this here is the Wunnumin Lake Reserve. (Reference to Wunnumin Land Use Map) Now Mr. Commissioner, I want to show you where Polar Gas is planning to put a pipeline through. (Reference to Wunnumin Land Use Map)

If you will look at this black line, Mr. Commissioner, this is where the Polar Gas Pipeline is proposed to go through. You can see that it will disrupt the traplines and fishing areas which our people have inherited from generation to generation. Thank you, Mr. Commissioner, for looking at my map.

Again, I will tell you that these so called developments will hinder our way of life. We want to keep our way of life and the way of life of our land not only for this generation, but we are strongly concerned for our children who will be living in the future. We want to protect our land, our animals and especially our way of life. In your society's sacred book, which you call the "Bible", you will read in Genesis Chapter I verse 26, where it says "Then God said, Let Us make man in Our image, according to Our likeness, and let them rule over the fish of the sea and over the birds of the sky and over the cattle and over all the earth and over every creeping thing that creeps on the earth".

In verse 27, it says "And God created man in his own

image, in the image of God He created him, male and female he created them". In verse 28, it says "And God blessed them and God said to them, - be fruitful and multiply and fill the earth and subdue it and rule over the fish of the sea and over the birds of the sky, and over every living thing that moves on the earth".

Mr. Commissioner, I just want to tell you that verses which I had just quoted explain what we are talking about here today. The Creator gave us these animals and the fish so that we can maintain good physical nutrition. But if those people who wish to destroy these God given animals and fish and birds just to get at the richness of timber, minerals or natural gas, then they are not^{only} going to cause a cultural genocide among the Native people, but will severely dishonour their sacred book, which they call the "Holy Bible".

Mr. Commissioner, I want you to know that on behalf of my people at Wunnumin Lake, we invite you to come to our community. There we will show you what we mean when we say "our way of life." When you come, Mr. Commissioner, you will learn about who we are and the unique nation, called the "Nishnawbe-Aski", to which we belong. We ask you to come during the first part of winter, Mr. Commissioner, and there you will experience what it is like to make our survival when the cold wind blows. It is not easy to make a living out there in that cold and that is why we are proud. Come and walk a mile in our moccasins and then we will find you fit to really understand what it is like to be an Indian.

Mr. Commissioner, I would ask you at this time, to use your authority to obtain information as to the planning of any corporation into the area North of 50. We want to know what people are planning in our area. And so we urgently request you to get this information to the public and especially to the Indian bands which are situated North of 50.

Mr. Commissioner, I would like to take this occasion again to thank Manito, the Great Spirit, for giving us the opportunity to have our roads cross each other. What I say here comes from the heart. However, for the purpose of your interest in retaining a written form of those who come before you, these words which I imparted to you are all written and typed out in this report.

In closing I want you to know that I will be praying in my heart to Manito, the Great Spirit and make a plea that our roads cross again in the future.

CHIEF JOHN BIGHEAD,
WUNNUMIN LAKE RESERVE, ONTARIO

Wunnumin Lake Band

WUNNUMIN LAKE, ONTARIO
POB 270

TEL. NO. 89

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Wunnumin Lake Band

WUNNUMIN LAKE ONTARIO
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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

KINGFISHER LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

KINGFISHER LAKE BAND
KINGFISHER LAKE
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

SUBMISSION EXHIBIT NO. 171

NOTE:

FOR THE CONVENIENCE OF NATIVE
PEOPLES, THE ORIGINAL TRANSLATION
WRITTEN IN CREE HAS BEEN ATTACHED
TO THE ENGLISH SUBMISSION.



Kingfisher Lake Band

KINGFISHER LAKE
ONTARIO P0V 1Z0

TO MEMBERS OF THE ROYAL COMMISSION

FROM CHIEF SIMON SAKAKEEP

KINGFISHER LAKE BAND

DATE PREPARED: DECEMBER 4, 1977

Doc 171
The
Kingfisher Lake Band
this 7 day of Dec 1977
Squaw



Kingfisher Lake Band

KINGFISHER LAKE
ONTARIO P0V 1Z0

My name is Simon Sakakeep and I am speaking for the people of Kingfisher Lake.

First, I would like to stress what we believe in. We believe that we should keep the land in its natural state and that we should benefit from it as long as the sun rises and the rivers flow; as our Creator meant it to be.

Next, we would like to convey our feelings. We love our land - we cherish it. We like to hunt in its vast forests as our ancestors did for centuries past. We love to fish in its waters. We cannot bear to see this way of life become extinct. If this way of life becomes extinct we will not only have lost one of the main aspects of our culture but we will have lost our basic diet, our main source of protein.

The proposed so-called developments such as clear cutting by the Reed Paper Company; the damming of our rivers; and the construction of a pipeline all have potential disastrous effects on the land's natural harmony with the fish and wildlife and waters. Therefore we stand against any careless mass destruction of the land which will have destructive effects on nature and our way of life which we have had for hundreds of years.

This I would like you to convey to the Government:- We want to be informed of any new developments, large and small, which are proposed and will be proposed that will affect our area. Not only do we want to be informed, but also we want to be directly involved in the decision-making processes. This can only be done if workable mechanisms are set up whereby we can achieve this. Only through proper use and control of the land and waters will we be able to insure that all of us will benefit from it for any length of time.



Kingfisher Lake Band

KINGFISHER LAKE
ONTARIO P0V 1Z0

I would like to quote a fellow band member who said:

" I have lived on the land most of my life, living on fish and wildlife, such game as moose, deer and waterfowls such as ducks. I have heard the whiteman say that they own and control the land, but I myself in my heart don't believe this, but I believe only our Supreme God owns and controls the land."

I myself also believe that only the Supreme God owns and controls nature, and is capable of understanding fully its delicate balance.

We hope you will come to our community to see and talk to all of us, and hear the rest of our comments and see how we live.

I would like to thank and extend my hand in appreciation to the members of the Hartt Inquiry and fellow chiefs for listening to me.



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Kingfisher Lake Band

KINGFISHER LAKE
ONTARIO P0V 1Z0

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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

 BY
ANGLING LAKE BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

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ANGLING LAKE BAND

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ON
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ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5

No.

172

Royal Commission on the
Northern Environment

This exhibit is produced by

Angling Lake Band
this *7* day of *Dec* 19 *77*
Squamish

ANGLING LAKE BAND

PRELIMINARY PRESENTATION

SUBMITTED TO

THE ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT

AT

OSNABURGH

ON

DECEMBER 7, 1977.

Mr. Commissioner, as a preliminary to our presentation, I would like to play a small part of this tape.

Those voices that you heard, Mr. Commissioner, are the voices of our people of our community. Some of the voices are small parts of taped interviews that were conducted with representative leaders of our community. The others are the voices of our concerns, our children and grandchildren. From this basis, this presentation was compiled for your information.

Mr. Commissioner, on behalf of Chief Ananias Winter and of the people of Angling Lake, we thank you for providing an opportunity for us to voice our concerns and aspirations concerning our land and its resources and the future of our children.

The community of Angling Lake is a small community of 180 people. There are 40 families making up this population figure. Angling Lake is 16 miles east of Big Trout Lake on the Fawn River, the main draining river of Big Trout Lake which joins the Severn River further north and east which then empties into the Hudson Bay. The community, the lake, and the area is known as Wapekeka and the river as Trout Lake River by the Indian people not as Angling Lake and Fawn River. Big Trout Lake which is on 53.5° North by its size is an adequate location point for Angling Lake. Indeed, Angling Lake and Big Trout Lake by the proximity of the two (2) communities, a good deal of contact is maintained.

The area of Wapekeka and especially the Trout Lake River (Fawn River) was always an extremely important means of livelihood in terms of fish and game, transportation and communication. This river plus adjoining river systems traditionally provided all the needs for survival even with attenuating hardships , nevertheless, the Indian people of the area were their own masters of their own land.

The Indian people always had an affinity for their land. They understood the ways of Mother Earth and lived within the circle of the seasons. They lived on the lands; they were of the land; they lived in union in all senses with their land. Contemplative by nature, they knew a Being existed which created everything that they saw. This Being they called Gitchi Manito, interpreted as Great God, or the Great Spirit. They knew that the land, Mother Earth, was their legacy through this Being. As a result, the land to them, was and is, sacred. Thus, for thousands of years they existed in harmony with their land.

With the arrival of the first traders the change from the traditional way of life to a competitive trading system and the assimilation of trading goods, especially foodstuffs, was imperceptible with the exception of a few wise old men. The acquiring of fur pelts did not detract to any great extent from the usual way of the life. It was in their idea of killing the animals and selling the pelts for trade goods that the change occurred. The Indian people were conservationists by instinct but this and other traditional ways and beliefs of life changed because of the trading system. The acquiring of fur pelts supplemented their reliance on the land. They had a natural and a distinct economic base, but their dependence on the trade goods and on the traders themselves increased through the years.

With the traders came missionaries preaching a new religion. Since these missionaries, for the most part were earnest folk and considered superior beings, their teaching was accepted readily if little understood. Opposition occurred mostly from wise leaders and "medicine men"

Another factor which helped to the ready acceptance of the new religion was the simple story form of the many great truths inherent in the teachings of Jesus. If the Indian people failed to understand most of the teaching of the early missionaries, they understood the story of the compassion of Jesus. Their way of life, in its totality closely paralleled the major concepts of Christianity.

The introduction of Christianity by the missionaries and new coveted products by the traders slowly undermined the framework of the ideology of the Indian people. These two factors plus the accepted thinking of the superiority of the white people and later on Government management has resulted in the so called , " Indian problem ". Nevertheless, all through this stage, the Indian people had nothing else to rely on except on the bounty of their land.

The next change or stage of the Indian people was the signing of the Treaties during the late 1800's and early 1900's, especially as regards the

formation of Reserves and coming under government management. With government management came Indian Day Schools on the reserves and other so called benefits, namely welfare or food vouchers. With the trading posts, the missions and the schools more people stayed year round to form permanent communities.

Mr. Commissioner, bear with me a bit longer on this necessary background information outlining how the community of Angling Lake came to exist.

As stated previously that with the coming of the Hudson Bay Company traders and the missionaries, small summer communities were established at the trading posts. It was not until the signing of the adhesion to the James Bay Treaty of 1905, in the summer of 1929 at Big Trout Lake that any permanent communities were formed. Three (3) reserves were designated for the Trout Lake Band of Indians, one (1) at Big Trout Lake, another at Wunnumin Lake, and one (1) at Sachigo Lake. Within the next few years the beginnings of permanent communities were established at these locations. As other groups of people were too far away from these three (3) locations, two (2) other permanent communities were formed, one (1) at Kasabonika Lake and the other at Bearskin Lake.

For a decade after 1929, the people of these five (5) communities converged at Big Trout Lake every late spring to await the Treaty party, except for the Angling Lake people who collected their Treaty payments at Big Trout Lake until the late 1940's, although they were the first group of people to form a new community in the early 1940's.

As the Indian people always converged around the Wapekeka or the Angling Lake Area especially during the summer months with a few families staying the year round, the people started talking about forming a new community in the area.

There were various reasons for starting a community at Angling Lake. one (1) was the plentifulness of fish and game and the nearness of many water systems. Another reason was that it could enable them to be on their own in their own area, where they could bring up their children in their own way.

So, in the year of 1940, four (4) log houses were built with moss and sand as the roofing material. There had been previous log houses in the area, although they were in different locations. In 1947, the Chief of Big Trout Lake Reserve, at the time, Mr. Jeremiah Sainnawap, came and set the location for a permanent community at Angling Lake where the present community is situated.

Additional log houses were constructed.

During this period and until 1962, all the cutting of logs and rough lumber was done by hand. Since a sawmill was going to be available to the people in the summer of 1962, they built seven (7) houses, walls only in 1961 to be completed after the sawing operation of next summer. This was the first time that the Dept. of Indian Affairs gave them any assistance aside from welfare assistance.

In the summer of 1962, they had use of a small portable sawmill and generator for ten (10) days and they managed to saw 1,000 logs. They were also given 250 pounds of 2 $\frac{1}{2}$ inch nails. They had enough lumber and nails to finish the seven (7) log wall houses that had been previously constructed. They also built a small log wall church.

Additional logging and sawing was done in the year of 1966.

A new church was built as the old church building was turned over to Indian Affairs to be used as a one room classroom. They had been living here the year round for 26 years before a school was established.

In the year of 1967, for the first time, Treaty payments and x-rays were conducted at Angling Lake. Also, in the same year they started to get additional housing materials from Indian Affairs. A radio-phone was also set up during this year.

Up to this time period, the Indian people of Angling Lake were on their own. For a major part of their diet, they lived off the land. There was very little welfare, especially as only food vouchers were first used and they were inadequate for their needs. They trapped and hunted for the full terms of the seasons.

From this period added Social Services, especially welfare increased. The population also increased in the same period. Indian Affairs also continued supplying housing materials, for new frame houses at two per year for the first two years and three per year since then. Income was earned by some of the people in the construction of these houses. Indian Affairs also provide small projects like roads and culverts and two major construction projects, a tourist camp on the mouth of the Fawn River in 1969 and a new school in 1972.

Starting in 1970, the first of Job Creation programs were initiated under Manpower and Immigration. This has continued resulting in fair employment opportunities being available throughout the year. The Band is slowly assuming more control of Indian Affairs programs under Local Government auspices.

Until this year, there was no store here. People had to go to Big Trout Lake to buy groceries and other needed supplies. At the beginning walking and use of dog teams for a four (4) hour trip, during winter and two day trip by canoe in the summer were the means of transportation to go to Big Trout Lake. With the use of aircraft, it is only a 15 minute trip, costing \$ 20.00 at the beginning for a Cessan 180, but now \$ 42.00 . Available to the people now are snowmobiles for winter use and light boats and fast outboard motors. Since the store owner of the community buys his supplies from Big Trout Lake, the cost to the people is very high.

The Department of National Health and Welfare constructed a small clinic and overnight cabin in 1972. A Family Health Aide is on hand in the community with contact to Big Trout Lake Nursing Station. The Nursing Station in Big Trout Lake acts as a centre for the community of Angling Lake plus other communities. The regular nurses, visiting doctors, Community Health Workers and other medical personnel make periodic visits to our community. The nurses make a visit every two weeks.

A post office was established in Angling Lake in 1972. For the next few years mail service was so poor due mostly to the carriers, as to be almost non-existent. Also due to inadequate training of a Post Master from the community, the bookkeeping kept being mixed up. The mailorder companies are now hesitant to send C.O.D. orders to the community because of lateness of payments due mostly to the carriers of the mail. There is no service for making money orders from our Post Office. The delivery of the mail has been better recently because of continued pressure put on the Postal authorities.

As can be noted only Job Creation programs and Projects from Government sources, Social Services and seasonal employment and recently, Band employee positions are the means of income. The bulk of the sustenance of the people of Angling Lake still rests with the use of fish and game of the area.

In our Band meetings, translation of pertinent material and feedback, and in taped interviews concerning the Royal Commission on the Northern Environment a majority of our people voiced grave concern regarding major development projects like the Reed Expansion Project, Mining Exploration and activities, gas and oil pipelines, hydro and water diversion projects. They state that all these would destroy their means of livelihood and those of future generations which is contrary to the terms of the Treaty which they signed in 1929.

They state that since Indian people live on the land and use the land that was given to them for their use by the Great Spirit, they should be told of all planned developments concerning their land and that they should be involved with these plans.

The majority of the people see the need of community development in the form of better services in all fields. They note the need of small enterprises established and maintained within the community.

The main concern is to preserve the land, water and all life associated with it. They see this as the only way to preserve their way of life and of their children, indeed of any race of people who choose to live in this beautiful land.

In a final meeting on December 2, 1977 concerning this presentation which was still in a rough draft the people of Angling Lake, and the Band Council agreed to the procedures, scheduling and regarding scientific material, also on the notes on critical areas and case studies that was presented by Grand Council Treaty #9 in Sioux Lookout on November 7 and 8, 1977.

The attached signed petition expresses the wish of our people for you, Mr. Commissioner to come and hold a community hearing in our reserve where we can present each point of our concerns in specific details. Details regarding issues and the future aspirations of our people.

Thank you for your attention, Mr. Commissioner.

Assigned petition of those people eighteen (18) years and over of the community of Angling Lake of the Angling Lake Band who wish Justice Patrick Hartt of the Royal Commission of the Northern Environment to come to Angling Lake and hold Community Hearings.

~~XXXX~~

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| 6 LCΔ YC | 22 Annie Cutfeet |
| 7 LCΔ YC | 23 Carol Brown |
| 8 LCΔ YC | 24 Norman Brown |
| 9 LFN YC | 25 John Andersen |
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3 Donald Brower

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TOMMY ANDERSON

Elsie L Brown

Saggs A. Winter

JOHN WINTER

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5 Elsie N Anderson.

6 Alex Outpost

7 Rita Outpost

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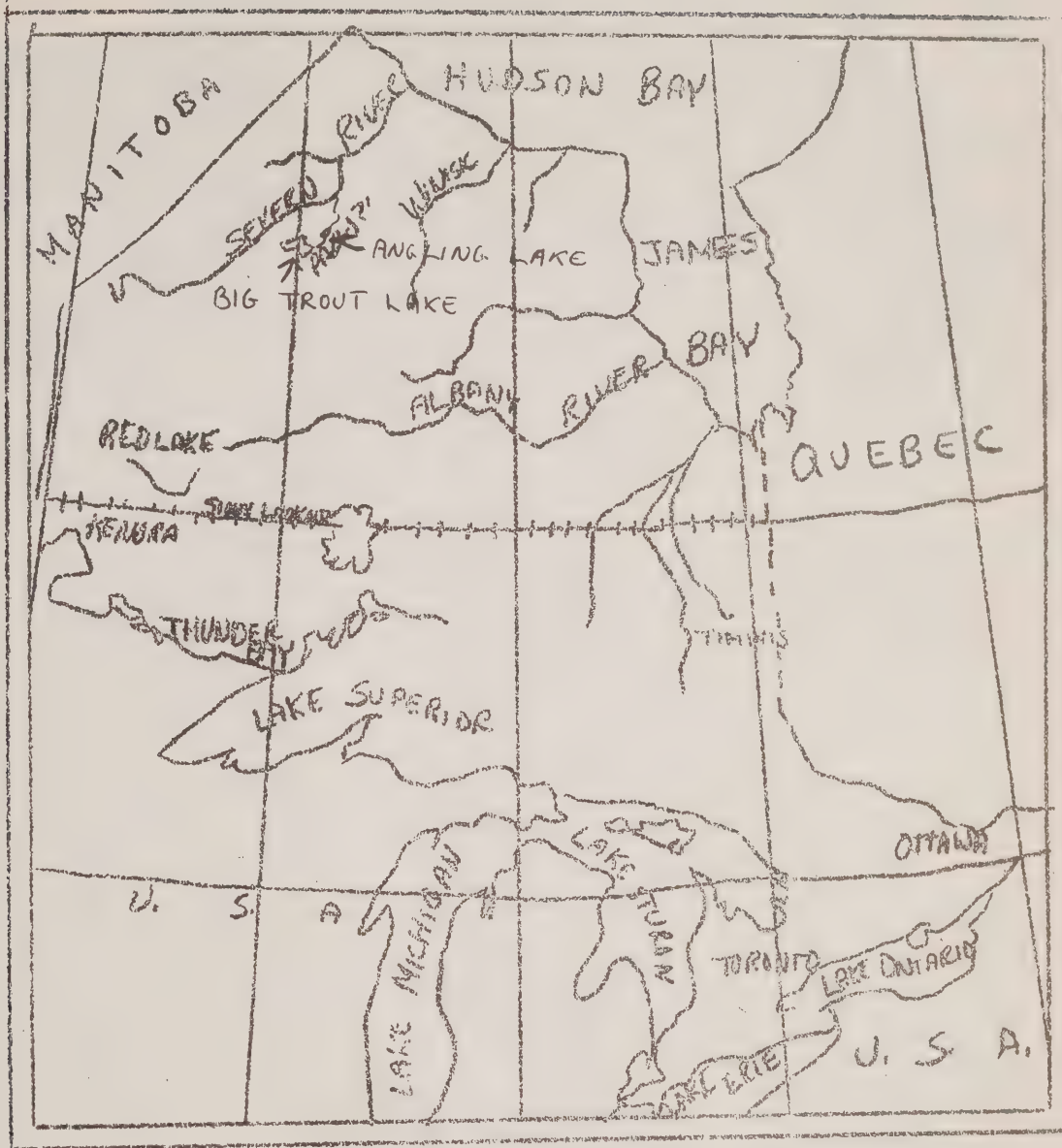
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SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

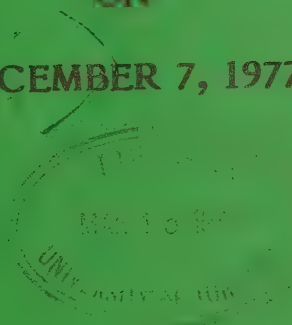
BY
FORT SEVERN BAND

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977



Ontario

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

FORT SEVERN BAND
FORT SEVERN
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 7, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
55 BLOOR STREET WEST
ROOM 801
TORONTO, ONTARIO
M4W 1A5



Fort Severn Band

FORT SEVERN, ONTARIO P0V 1W0

VIA SIOUX LOOKOUT

November 1, 1977

Mr. Commissioner,

Our land is not for sale. For 300 years we have hunted, fished, trapped and harvested the land. Our community, our culture and our lives are one with the land. Our religious beliefs tell us that the great spirit made everything around us and made our people part of the land. To this age, many of our people still live traditional ways of hunting, trapping and will continue to live that way in years to come. The white man's educational system has been a failure to our people in this community of Fort Severn.

With this fact, our people would not benefit on any project development that would come in our area.

Therefore we, the members of the Fort Severn Band oppose any development in our area.

However we want to emphasize that this does not mean we are oppose to all development in Treaty #9 area. But we are oppose to being offered the so-called choice between massive development schemes which will ruin our land and our life style, or the equally unacceptable choice of welfare dependance.

This is like being asked which method of suicide we prefer.

Therefore we, the band council of the Fort Severn Band respect the wishes of our people that no development be permitted in our area. That we, the members of the Fort Severn Band give our full support for the president and Grand Council Treaty #9 in their efforts to protect the land from destruction.

Mr. Commissioner,

We, the members of the Fort Severn Band request that you make visits in our communities north of 50 degrees.

Only through community hearings will enable you to learn more of our land and people.

No. 173

Royal Commission on the
Northern Environment

This exhibit is produced by

Fort Severn Band

this 7 day of Dec 19 77

Squaw

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-77N22

SUBMISSION TO
THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY
MR. HENRY FROGG

PRESENTED AT

OSNABURGH, ONTARIO

ON

DECEMBER 7, 1977



ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT

THE HON. MR. JUSTICE
E. P. HARTT
COMMISSIONER

SUBMISSION TO

THE ROYAL COMMISSION ON
THE NORTHERN ENVIRONMENT

BY

MR. HENRY FROGG
LONG DOG LAKE
ONTARIO

PRESENTED AT

OSNABURGH, ONTARIO
ON
DECEMBER 7, 1977

ROYAL COMMISSION
ON THE NORTHERN
ENVIRONMENT
416/965-9286

MANULIFE CENTRE
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This exhibit is produced by

Henry Frogg
this *7* day of *December* 19*77*
Aquarius

PRELIMINARY PRESENTATION

SUBMITTED BY

MR. HENRY FROGG OF

LONG DOG LAKE ON

DECEMBER 7, 1977 AT

OSNABURG

TO

THE ROYAL COMMISSION ON THE NORTHERN ENVIRONMENT

Mr. Commissioner, I'm glad to see you and to be given an opportunity to speak to you. I am glad to be here as I have not seen many such meetings in my lifetime.

I represent the people of a small new community named Wawakapewin by us and Long Dog Lake by white people.

Long Dog Lake is on the Asheweig River which joins the Winsk River and had been known by us as the Winsk River. The community is 40 miles southeast of Big Trout Lake and 20 miles northwest from Kasabonika Lake which is also on the Asheweig River.

There have been Indian people around this area from way back, indeed, the last two representative chiefs of the area before the signing of the Treaty in 1929 were from the Long Dog Lake area. They were Mike Duncan and Thomas Frogg respectively. My father had always been in the area and now my family and I are living on this land.

There are other families with us in Long Dog Lake from Big Trout Lake, Kasabonika Lake, and Angling Lake. The total population is about 40 people.

The major bulk of our sustenance comes from the land and the water in the form of fish and game.

We see the need to pass on to our children and grandchildren our way of life and thinking and those of past generations by living on the land and by making use of it.

Since this area, the land of my forefathers is now designated as Crown Land, I am and the people with me at Long Dog Lake are squatters on our own land. It is my wish and those of the people with me that we be granted a Reserve at Long Dog Lake. Only by the realization of this wish can we truly function as a self-supporting community where we can establish our own Band Council and be reconized as such by the Department of Indian and Northern Affairs and other organizations. I realize that this will take a lot of negociation but we intend to make this a reality.

Now, mr. Commissioner, concerning major developments in relation to the sustenance and to the future aspirations of the people of Long Dog Lake, all this would in one form or another be affected especially by hydro and water diversion projects.

I could say a lot more on this and on other matters but I'm sure that other people have the same concerns as I and are more aware of the issues and more eloquent in expressing their concerns. However, I sincerely hope that you can come to the community of Long Dog Lake in order to listen to the people there and to see the community and the land and perhaps by doing so come to understand and realize our particular concern of our sustaining and beautiful land.

Thank you for your attention, Mr. Commissioner.

BINDING SECT. AUG 18 1980

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